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SPECULUM



EPISCOPI

48.619.



"Speculum Spiciendi"

S.V. Bishop

Edwards & Haynes
12 Ave. Maria Lane
S^t. Paul
1848

Written by George Roberts
Minister of S^t. Philip, Chatterham
Some time Vicar of Himmelford
& author of a Vol. of Sermons
"Austbury Abbey &c

Claver Vale S^t.
Oxford S^t.

See R. d. 2 Sept. 14. 1878





SPECULUM EPISCOPI.

THE

MIRROR OF A BISHOP.

Inspicere tanquam in SPECULUM, in vitas omnium
Jubeo—

TER. ANDR.

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SPECULUM EPISCOPI.

THE MIRROR OF A BISHOP.

IN undertaking a review of the Episcopal qualities by which the church of England and Ireland may have been signally benefited at any one distinct period, we are cheered with the reflection that the lustre of many lights, which hitherto have been obscured or scattered, will be concentrated in a single MIRROR; and that the pattern of what a good Christian BISHOP ought to be, if he be fitted to cope successfully with the present evil times, will be submitted to public attention. We know the cost at which this labour must be undertaken; we have reckoned it, and are prepared to pay it to the uttermost farthing; for he who would speak boldly, and with truth, upon matters connected with "dignitaries," their duties, their functions, their faults, their errors, and their defects,

must lay to his account to be charged with unworthy motives, to be accused of spleen, disappointment, and envy. The attack, however, is not against individuals, but against a *system*, which apparently coerces and trammels individuals. It is not the fault of the individual, but of the system, that he occupies a position where he ought not to have been placed, and acts in that position inconsistently with its high and important demands. Whatever, therefore, we may seem to say harshly or pointedly against any existing Bishop, either directly or by inference, we must crave pardon, and pray to be judged for our boldness of speech with lenity, as regards the sacred office and the individual discharging it, but with severity as regards the system it is our intention to assail and condemn.

The method we have adopted is one of *contrast*; because it not only exposes a fault delicately, but clearly indicates the remedy. Where circumstances are similar, similar difficulties to be encountered, similar corruptions to be extirpated, similar reforms to be effected, the means used in one age may be effectual in another. The person of the physician may be changed, and the person of the patient; but the constitutional malady, the temperament, the climate, are the same, and so require the identical treatment in the nineteenth century which has been proved to be successful through the seventeenth and eighteenth. When we light upon some notorious

deficiency, in our review of the present Episcopal system—whether it be in the discharge of public functions or of private duties—whether in the rule and government of the Church or in the regulation of domestic and private habits—whether in mental or personal qualifications—it is our duty to show by a contrast with others, who in their day adorned and edified the Church as her supreme pastors, the mischief flowing from any such defect, and the benefit derived from an opposite conduct of affairs.

We have been induced to undertake this task from a settled conviction of the inadequacy of our Episcopal system, administered as it now is—honestly it may be, but weakly, inconsistently, and in a majority of instances with lukewarmness—to do justice to the operation of the Church of England and Ireland, as the spiritual mother of these realms. The various anomalies, too evident in our ecclesiastical position, we are ready to charge mainly upon the Bishops. The working clergy must be vindicated from the imputations so profusely flung in their face for the last half century; as though they were alone to blame for the Wesleyan schism, the quadruple alliance of Romanists, Socinians, Baptists, and Independents, against what they call that heavy incubus and nightmare upon their consciences, the STATE CHURCH; as though to them were to be attributed the seed and hot-bed growth of Puseyite opinions into the full-blown and luxurious plant of Roman Catholic pervers-

sion ; as though all the prevailing indifference towards the Church, and bitterness against her discipline, practice, and doctrine, were to be chargeable at their doors—either from some neglect, or mismanagement, or incapacity, upon their part, visible to the eyes of the world. We would apportion the due quantity of this blame to the Bishops, by exonerating the clergy ; so far as that may be done with fairness and impartiality. If, however, the inventor of an evil, or the fosterer of a disease, or one who sleeps at his post, be justly deemed more guilty than the subordinate agent, for the outbreking of a gigantic mischief, then, in this case also, we fear, the Bishops will have to bear the greater proportion of the burden, the clergy the less.

Our first business is to mark, with all carefulness and candour, the present position of the CHURCH in relation to the people. Far from expressing disappointment at the loose hold which it retains upon the masses, we are surprised at the extent of its influence ; the reverence with which, as an “*establishment*,” it is treated ; and the power which it exercises in retaining the sectarian fragments, detached at several periods from its mass, in something like order and harmony, revolving round its system. The centrifugal force in dissent is, of course, sufficient to keep its members distant from the Church by a wide and evident space ; but the Church, on the other hand, possesses an attractive power, which com-

pensates in a measure the repulsive principle, and holds each separate dissenting atom in subordination to its own superior motion. Thus, when we hear the Independent recommending his religious society to the judgment of some wavering proselyte, or blunting the objection upon the lips of some sturdy churchman with this argument—"We are all the same with the Church: we go along with it in doctrine: we are essentially undivided; although in appearance we be separatists, on account of conscientious scruples, in matters of discipline and ecclesiastical government"—what is this but an acknowledgment of the fact that the Church is keeping a trust committed to her; that she has a standard belonging to herself, and is endowed with an authority which the Independent is obliged to admit, by which he measures himself, and to which he resorts for self-justification? By the very use of the word *orthodox*, applied by the Independents, Baptists, and Presbyterians, to their mutual co-operation, we argue an appeal to some standard of orthodoxy. But the church is by the national constitution the test of truth; and, therefore, while these sects would satisfy their consciences that they have a legitimate reason for separating from the communion of the Church, they nevertheless appeal to the Church's judgment for a verification of their teaching.

As for the Wesleyans, the fungus brood of the last three-quarters of a century, they notoriously

shelter themselves under the shadow of that noble tree, at the roots of which they were at the first developed into existence, and where at present they occupy the same ground. From the Church they profess to have imbibed their doctrine; to the Church they still profess an attachment. The machinery, the scaffolding of the Church they repudiate; its principles they revere, its spirit they adopt, its proportions they admire; to their eyes the venerable fabric looks down upon them with a melancholy smile, and leaves an impression of kindliness upon their minds, akin to the feelings of that man who revisits scenes associated with his childhood.

This, then, is the position of the Church in respect to dissent: from one class of sectarians she commands deference to her authority, although it be yielded reluctantly, nay sometimes unconsciously or from habit (just as the wild beast couches in its den and quails under the eye and uplifted rod of its keeper); from another and larger class she receives the voluntary tribute of goodwill and ancient affection. The Romanist's hand is the hand of Ishmael—"every man's hand is against him, and his hand is against every man." There can be no compromise with Rome—" *Carthago est delenda*," is the cry on either side: "The heresy of protestantism must be extirpated," is answered by "The idolatry of Rome must be ground to powder." Thus, the Church stands opposed to the Romish sect in this country,

as gladiator against gladiator in the circus of the heathen mistress of abominations : the struggle must continue till the one or other fall, and the popular favour hail the triumph of the victor, alike careless whether it be for truth or for error.

Hoc habet : et everso pollice—

Now it must be argued, if such be her position, that the Church enjoys a vantage ground capable of being made effective in her warfare against schism. If she possess thus much of authority acknowledged and of veneration freely given, why is she suffering the mass of the people, in thick populations, to be withdrawn from her fold ? or, rather, to put the question in a preterite form, why *has* she permitted it to be done ? Why has she allowed a large proportion of a daily increasing population to be neglected, to languish for want of the means of grace, and to grow up without a sense of religious responsibility under the sound of her Sabbath bells, in ignorance or infidelity ; while, at the same time, the schismatic teacher, having caught up any latent sparks of religious feeling in the smouldering mass, has cherished, breathed upon, and awakened in them a fitful wavering flame, just sufficient to illuminate the extent of moral filthiness and gloom ? How is it, again, that in many rural districts, where the allegiance to the Church remains undisturbed, she seems not to have realised that engaging picture of primi-

tive piety which is faithfully represented in her system and liturgy? The answer to these questions is to be found in reviewing the history of the EPISCOPATE. The head must be arraigned as well as the hand; the master equally with the scholar.

Any one who has had occasion to listen to the arguments of dissenters, and to the inducements by which they would attempt to detach the unwary from their natural fold, will observe their wisdom and astuteness in selecting the most prominent and least defensible points in the external aspect of the Church for their attack. "Look at the pomp and worldliness of the Establishment; cast your eye over its enormous wealth; see how its revenues are collected and concentrated into the hands of a few, while the 'working clergy' starve upon a pittance. Then just consider 'the BISHOPS;' men who owe their advancement to accidental circumstances either of birth, connection, or opportunity; who have nothing to do but to consume a large income, to live in a palace, to sit in the House of Peers, and to snub poor curates with large families, vainly seeking to be fed with the crumbs which fall from the rich man's table. Whoever heard of a true successor of the apostles 'clothed in purple and fine linen,' lolling in a carriage drawn by two fat greys, driven by a burley coachman, and attended by two or three footmen six feet high, each with a gold-headed cane in his hand? Whoever hears of a Bishop praying and

preaching, and visiting the sick, the poor, and the needy—the widow and the orphan in their distress? Can the Church be a verity when her chief pastors are thus immersed in worldly grandeur, and be-dizened with the trappings of vanity?”

We all know the folly and absurdity of such mis-statements; but the Spitalfields weaver—up three pair of stairs, in a back room, with a wife and three children, a jay, a rabbit, a lean cat, and an anti-church-and-state tract in his hand, which he is reading while the red-herring is being toasted as an accompaniment to his sugarless tea and butterless bread—does not. He knows what an income varying from £5,000 to £20,000 per annum is. With his own eyes, from the penny-steamboat, he has scanned, at his ease, the massive baronial residence of successive Archbishops of Canterbury, where heavy towers and battlements rise from the mass of dingy brick-work by which they are surrounded, and seem to keep all humbler dwellings at a frowning distance. His own mind immediately frames a sort of logical rule of three: “as is Lambeth Palace to No. 3, Fashion-street, Spitalfields, up three-pair-of-stairs back, so is the Archbishop of Canterbury to me, William Thrummy.” Or, when in a fit of idleness or profuse expenditure of time, he may have walked as far as Hyde-park to see the Queen open Parliament, or the Russian Emperor, the Pole destroyer, at

a review, and should happen on his return home to wander through St. James's-square, he could give a fair guess at the extent of London and Winchester houses simply from counting the windows ; and if by some fortunate opening of the doors his eyes should be blessed with a vision of the sleek and self-satisfied porter, rolled up in his leathern box, half asleep, half awake, how his imagination would ascend, step by step, from the porter through every gradation of a retinue of servants, until he had peopled the suites of rooms with multitudinous attendants bearing silver dishes and goblets crowned with wine, chandeliers bristling with wax candles, and lords and ladies honouring Episcopal hospitality. And, then, as the dream melted away before the reality of the stony streets and dray traffic, his thoughts would revert to the well-thumbed "anti-church-and-state tract"—to a revery upon Paul the tent-maker, Peter the fisherman, his own red-her-ring, the unbaptized children, the jay, the rabbit, the sugarless tea, the unbuttered bread, and the enormous abuse of a Church Establishment, with Archbishops living in baronial halls—grand, gloomy, and authoritative as themselves—and with Bishops at a perpetual feast, of which the broken bits suffice to make one of the lowest menials sleek, portly, on easy terms with himself and all the world besides. William Thrummy's moody return into Fashion-

street, and his dogged step up those dark greasy stairs, speak of one who hates the State Church, and believes the Bishops to be anti-christs.

We admit these inferences in the mind of the poor weaver to be preposterous, and when they accidentally assume a form, and are amplified in the ears of the public, or before their eyes, at some aggregate meeting of violent schismatics, or in the leading articles of the *Patriot*, they are "*pooh-poohed*" away by the intelligent churchman, who knows the real state of the case, and could found just as good an argument against indiscriminate gospel-preaching, drawn from the breeches, coat, and waistcoat, the gold ring and magnificent chain, the Geneva silken gown and immaculate bands, of the Weigh-house Boanerges, or the silver-tongued apostle of Carr's-lane. But the "*pooh-pooh*" does not remove the prejudice of the poor denizen of Fashion-street, Spitalfields, nor obliterate the impressions made upon his mind by the sights he has witnessed in his pilgrimage westward, nor loosen the hold gotten upon him by the wicked insinuations and perversions of the "Anti-Church and State Tract." Our object is, to point out the way in which such an erroneous view of Episcopacy has found entrance into the thoughts and feelings of the mass of mechanics and artizans who crowd the bye-streets and lodging-houses of our cities and towns; and also to demonstrate the only effectual method of destroying the prejudice and

worming the Gospel into their hearts through the Church, the accredited teacher of this nation in spiritual things. It will not be a difficult task to show how natural are the impressions which the weaver adopted from the general aspect and external appearance of a Bishop, and of an Episcopacy as a system, submitted in a certain position to his eyes. No one can blame the forester, who is ignorant of refraction, for mistaking his own shadow upon the side of the Hartz mountains, dilated into supernatural dim proportions, to be the awful form of some demon, whose tradition has haunted him from his cradle in tales of cruelty and wonder. We maintain, with his present stock of knowledge and experience about Bishops, their functions and their dignity, the weaver would be an extraordinary person if he had hit upon the right notion and just appreciation of a Bishop. One might as reasonably suppose that any person, from casually looking into the sky, could accidentally discover the true laws by which the heavenly bodies move, or could rightly guess all the secret influences of the planets from merely contemplating their appearance as they shine, like mere dots of light in the universe, without any evident sympathy with, or action upon our world itself. This also we hope to make plain when we come to examine the aspect in which a Bishop stands out before the mass of the people, when studied in his habits, manner of life, social and Episcopal.

Your countryman—I mean the rough, uneducated, unreflecting rustic—has a very different notion of a Bishop from the sharp denizen of the town, although, we fear, equally far from the truth. People wonder at a comet: they form all sorts of conjectures as to the meaning and effects of its tail—as to whence it came forth, and whither it is journeying—as to its prognostics and probable effects; in proportion as they are ignorant, so also are they superstitious; their fears rise with their want of knowledge; their amazement swallows up their reason. Johnny Raw's idea of a Bishop partakes very much of this mixed character of the awful and the sublime. He has lived all his lifetime upon a bacon diet, in a sequestered village, far remote from a cathedral town, hard by the little church embosomed in orchards, and overlooking a fair extent of ploughlands, at the head of a valley, where a pretty trout-stream descends from a ridge of hills to water the ever-green meadows, in which the lazy kine, his most loving associates, distend their udders morning and evening, to furnish him with diurnal occupation. Of a PARSON he has formed a tolerably correct estimate; he was catechised by him when a boy; he was married by him when a young man; he prays with him, and listens to his sermons every Sunday; he was visited by him when sick; he consults him in his domestic troubles; and his religious feelings have been regulated by his instruction and advice. The

SQUIRE, also, is no enigmatical character : he knows him as a landlord, as a justice of the peace, as a sportsman, as one who lays down the law in vestries, and who fails not to correct poachers, to administer rebukes to churchwardens and overseers—as one who, in a word, has a will of his own, which he exercises somewhat despotically, although not altogether unjustly, among the population of his neighbourhood. But a BISHOP masters his comprehension : it is an indistinct vision of a venerable personage, arrayed in lawn sleeves, with an imposing wig and broad gold shoe-buckles ; who, one day, when he was a boy of some twelve years of age, administered to him the rite of confirmation, at a church some ten miles distant from his dwelling. He can remember most distinctly the events of the day—the journey in the waggon, the trooping of girls dressed in white into the church-yard, the churchwardens with their staves, the man who carried the silver mace with the mitre upon it, the assembled clergy, the awful moment when the Bishop's white hand descended softly upon his head, and the short prayer breathed over him ; but there his personal contact with a Bishop ceases abruptly : he never saw but one, and that one left his blessing upon him, and disappeared. He has heard that a Bishop is a lord in parliament, and goes to London every year because he is a lord. Tradition holds in respect the day when, many, many years ago, in his grandfather's time, a Bishop

preached in the village church, upon some extraordinary occasion, and was a guest at the squire's. Once in three years the churchwardens go to the "Bishop's visitation;" but what that term means (except it be something like the squire's "visitation" at the vestry—a season of hard words, expostulations, and threats, dealt round impartially among the parish authorities) he cannot divine. In the next parish, where the parson and the people were at loggerheads, he heard of certain animated farmers threatening to write to the Bishop, and get him stripped of his gown; and once a year the parson, to his own knowledge, reads a printed letter from the Bishop, commanding a collection to be made, which collection always takes place, unfortunately, when he, Johnny Raw, has laid out his last penny of change in purchasing tobacco for the replenishing of his Sunday pipe. The facts, therefore, gleaned by his experience touching a Bishop are few and unsatisfactory. He is rich, for he saw his carriage and servants at the confirmation; he is a lord, and in his authority seems to be a sort of squire to the parson and churchwardens; but why he was made a Bishop, how he was made a Bishop, who made him a Bishop, what same necessity there should be for a Bishop as for a parson, so far as he, Johnny Raw, bred and born a churchman, is concerned, that difficult problem passeth his understanding, though he has ruminated upon the subject with the diligence of his

favourite heifer when chewing the cud on a summer's morning, and waiting patiently for her call to the pail. The difference between the weaver's and the cowherd's estimation of a Bishop is this: the former sees in the existence of a Bishop a political hardship and an envious distinction, rank without birth, and luxury without utility; the latter overlooks this class of objections, because his mind is not conversant with them, but he casts his reflections upon the subject into the habitual mould of his every-day life, and the same conclusion develops itself, viz. the apparent inutility of Bishops.

We must, however, still further trespass upon the patience of our readers before touching the kernel of our subject; the force of our remarks as to the real impression made by Bishops upon the surface of the community at large will only be thoroughly appreciated by those who understand what is the actual state of public opinion with reference to this subject—not public opinion viewed as a whole and reflected through the press, or the unnatural medium of hustings orators, but public opinion dissected and resolved into its elements, gleaned in the first instance from classes, and then from the individual homes of each class; let us not hear what is said by the ambitious spouter, who pretends to be the quack leech for all corruptions, nor by "Patriot" and "Tablet" scribes, but let us listen to the conversation in the wool-combing shop, by the stithy, in the mill, at

the loom, under the gnarled tree on the village-green, in the small parlour behind the shop, as well as in the better-appointed houses of your thriving tradesmen, the drawing-room of gentlemen at ease, and the halls of the great. Before we hold up the MIRROR OF BISHOPS to society, let us hold up the mirror of society to the Bishops. They have not seen the true reflection and form of the public mind. This has been a misfortune and fault—a misfortune to the Church, who opens wide her arms to embrace every degree and rank, and who sees in the poorest, the most diseased and ragged Lazarus, a treasure committed to her keeping more precious than all the embossed plate which groans upon Dives' board. But the Bishops of the Anglican Church of late years have shut their eyes practically to this important truth; they stand like the ostrich in the desert, with their heads buried in the sand, a conspicuous object, and expecting safety from the mere peculiarity of their position. Silly bird! the eye of the hunter is upon thee, though by closing thine own eyes, dull, inactive, and careless, thou dreamest all things are safe around thee, and no snare is prepared for thy destruction! We say, then, our preliminary business is to hold up the mirror of society to Bishops, bright, clear, and truthful, unsullied by the breath of that parasitical circle of officials, who too frequently draw a magic line about the Episcopal palace, and wave truth away with necromantic wand.

Having finished our apology for continuing a little longer to pursue the line of inquiry which was broken off for this short digression, we will introduce you into the abode of one who, in common with others in the same situation of life, considers himself to be a sort of "Helot" of society. His habitation is usually narrow, and piled up to an undue height of floors or stories in proportion; a small bow-window protrudes itself into the street, making the little slit called the shop somewhat more available for the reception of stores. In this shop you will find an assortment of every inferior article—inferior butter, in half-pounds, upon a cracked dish—inferior tallow dips, in close neighbourhood to inferior lard—inferior sugar, almost, one would say, manufactured to imitate sand—inferior raisins and gritty currants—inferior rice, inferior treacle, rancid bacon, and pickled herrings, of which the vinegar and onions diffuse a salutary but not aromatic odour through the confined room, and moderate, without entirely quenching, the compound smells which prevail. Behind this shop is a kitchen, paved with stone, over which, on Sundays, is flung the remnant of a faded carpet; this room is furnished in the rough-and-ready style—a settle, a bench, three or four strong chairs, a heavy-ticking clock, and a long deal table; on the chimney-piece, among chalky and paint-be-daubed parrots, and flower-vases, you will see a Testament covered with green-baize, a "Pilgrim's

Progress," and a small thick nondescript book, bound in small boards, and displaying a vast surface of leaves, just like a man whose rotund proportions are conspicuously too small for his clothes. A wash-house behind ; and then an open drain, which fertilizes a small bed of withered lettuce, fenced from what is called the neighbour's garden, complete the boundaries of the premises. Up a dark winding staircase you gain access to the first floor, containing two family bed-rooms ; and to two successive floors above, the abode of lodgers. The tenant of this mansion has a wife and children (observe, we are describing a class) ; the force of circumstances has driven him into sharp practice in his trade ; he cannot afford to lay in a stock of superior goods, because his customers could not give the price ; they are inhabitants of the neighbouring lanes and back-streets, who seem born to dirt and polluted victuals ; just as their souls wither under the aliment which they receive, contagious and pestilential as the atmosphere they breathe. Our little green-grocer, then, furnishes his shop from the refuse-store of a superior tradesman ; and his profits, small at the widest estimate, are to be squeezed out of short weights and undeclining balances—out of little artifices which add a fictitious weight to the treacle, the raisins, the sugar, and the tobacco. He has taxes and rent to pay ; he has children growing up, daily marching with long legs and arms out of

their trousers and frocks, and requiring, poor things, large rations of victuals. The wrinkled, harrassed, and sharp features of our friend—as he stands pinching and weighing, and dotting down and lifting up the scales, containing an ounce of dried sticks called by him tea—at once unfold the working of his mind and its history. You may be sure he has a sardonic grin upon his countenance when the collector of his rent comes round; that man is, after all, tolerable; but the poor-rate gatherer is an odious sight; “Hawks pluck not out hawks’ eyes. Am I not poor enough to be supported, instead of contributing towards the support of the poor?” But when the churchwardens come round for the church-rates, or the clerk for the Easter dues, then is the adder in his path; then, drawing himself up to his full height, and putting his hands under his apron, he bids them take his Bible and sell *that*, for no money will he give, except upon compulsion, to an overgrown Church Establishment wallowing in riches. If a little friendly conversation should take place after the first ebullition of his spleen, he will admit that the Vicar visits the sick, attends to the schools, is a good sort of a man, and spends his money in the place; but then he adroitly turns this admission into an argument for resisting the claim—“Why come to me? What benefit do I derive from your Church? Is there not enough to pay the Vicar, to wash the surplices, to salary the beadle and the clerk,

in the wealth of the Establishment? I am all for paying the working clergy liberally out of your endowments. Sweat down your fat Bishops. What are they doing for their money, except playing at lords and ladies in London, and in the country driving about in carriages, and dining with the squirearchy? Are they ministers of the Gospel? I hear them say they are successors of the Apostles. Where do they preach? Whom do they visit from house to house? Even their very cathedrals seem to be plague-stricken, so seldom do they enter them. Where is a Bishop? What do I know of him, or all the parishioners, or even the Vicar himself? What good is he to me or to them? Am I spiritually benefited by him, or is any one in this town? And yet he is to receive £5,000 a year for doing nothing, and you come to me to bolster up the system by which he is gorged with riches and luxury, while, on the other hand, I have a family to support by scratching and striving and wearing my soul out! Sir, I glory in being a dissenter, because I can protest against the rottenness of your Bishops; and I pay the man who cares for my soul without the directions of a lord in parliament; and so, sir, take my Bible, and shame Christianity by making me a martyr to your Church and your Bishops."

Now, this poor greengrocer is doubtless honest in his convictions; he believes himself injured, and he also believes that he has not done the slightest in-

justice to any Bishop on the Bench. He satisfies his conscience by his necessities to the bit by bit system of peculation in his dealings; he applies the same moral rule to the Bishops' conduct, and arrives at the conclusion that a Bishop, to secure his living, acts upon a very large scale the same system of plunder which he himself practises in a lesser degree. The Bishop has no right to his revenues; but he holds them fast, and deprives the working clergy of their honey. He himself has no right to subtract grains from tea and snuff in wrapping, nor to add to the bulk of sugar in weighing, but he does so, and his moral sense is blunted by habit and want, and by his religious teaching, which supplies him with a spiritual frame of mind as a supplement for defective morality. But this virtuous Dissenter, who feels himself just faintly removed above the mechanic, and yet not on a level with the second-rate tradesman, pinched and plagued at home to get on, has betaken himself to the place where he can find equality, and something like an expansion for the yearnings of his soul. To him the Church, in its three-fold order of "Bishops, Priests, and Deacons," is only worldly-mindedness and priestcraft; because he has never seen her ministry developed in its first and third orders, her ministrations have not come home to him, and his ignorance clothes his mind in utter darkness.

It may, perhaps, be agreeable to venture our foot-

steps a little beyond the precincts of the poor and humble, or middling and conceited classes of society, and to tread with elastic step those more refined regions, where intellect and a right apprehension of things may be expected to guide the judgment into a correct appreciation of position and character. In the common occurrences of life, this, no doubt, would be the case ; but when we come to speak of BISHOPS, the mists of ignorance and prejudice would seem to envelop, with the same cloudy indistinctness, the highest peaks equally with the more lowly valleys in the map of the national mind. There is, however, a distinction to be observed ; the vapour produces a totally opposite effect upon the two divisions of high and low. With the high, the Bishop, enveloped in worldly dignity, and screened by the gauzy veil of ecclesiastical authority, should only be permitted at intervals to peep forth from his retired greatness upon certain fixed and grand occasions—just as, upon an autumnal morning, a slanting sun-beam piercing through a mass of clouds just touches the highest point of Snowdon, and reveals to the world the fact that the mountain is in existence, although buried in vapour ; a fact which might in time have been forgotten, had it not been for the friendly interference of that sharp, arrowy ray of sunlight. With the vulgar, on the contrary, when the Bishop is seen through the surrounding fog, his

form is dilated ; he grows into a monstrous impersonation of luxury, intolerance, and tyranny combined ; he is the gigantic form visible at sunrise in the German story ; his lawn sleeves are puffed out into an alarming magnitude ; he is not to be approached, nor to be spoken to, for fear of some disastrous consequences, but to be dreaded, and to be shunned in silence ; while in solitary grandeur he stalks along the mountain-side, and presides over precipices and waterfalls.

The latter part of our illustration will be accepted as truth, from the several notions which we have drawn of a Bishop's character, in the eyes of distinct classes among the lower orders. We shall proceed to show that the former part may be justified, in the same manner, by a dissection of the opinions entertained with respect to the Episcopal office by individuals in high stations, distinguished for ability and influence. Let us just step aside into the House of Commons, where a debate is commencing upon a subject purely Episcopal—whether or not the revenues of the church plundered from various quarters, from cathedrals, and chapters, and parish churches, and piled up in the great receiving-house called the Ecclesiastical Commission Office, would be more appropriately and usefully distributed in founding new Sees, or in endowing new Curacies. This topic, of course, touches the very kernel and marrow of our

research ; now or never we shall understand what politicians, senators, and scholars think of a BISHOP, his qualifications and functions.

Sir James Graham—a border baronet, an ex-secretary of state, and ecclesiastical commissioner, one who must have been in daily intercourse with the Bench for years, and therefore a very competent authority for the impression which a modern Bishop produces upon an educated, shrewd, and practical mind—is upon his legs, addressing the house. A Dissenter had just spoken. Sir James utters the following short sentence, as soon as he opens his mouth : “ *I belong to the Established Church.*” He reiterates it, immediately afterwards, in a stronger and more satisfactory form : “ *I am a sincere and faithful member of the Established Church.*” This double assertion is meant to paralyze the Dissenter’s arm, because he had just said he had voted with particular pleasure for the expulsion of Bishops from the House of Lords ; and also to render palatable the conclusions to which he himself in common with the Dissenter had arrived, touching the absence of necessity for an increase in the Episcopate. The Dissenter urges against the creation of a Bishop for Manchester, the indisposition of the people, the bad management of ecclesiastical funds, and the positive injury to the community which the “ infliction of a Bishop” must produce. Sir James Graham takes a short cut to the same conclusion. He would have no increase of

Bishops ; because, from his knowledge of them personally and officially, he believes they have no more to do than they can comfortably do, and that if they were to do more their efforts would be a serious damage to the Church. Now for a few extracts from his speech :—

“ It is said the Bishops have more labour to get through than any such functionaries could be expected to perform. What are the duties and the labours of the Bishops ? First, there is the ordination of priests—there are in the whole year *three* Ember weeks ; within those three weeks ordinations may be held, but *not at any other period of the year*. Then there are the visitations and confirmations. Till lately the *visitations* were only *triennial*. Well, then, supposing that they are annual, we have now such rapid and easy means of travelling, that the effort cannot be one of a very overpowering nature. Three ordinations and one visitation in the course of the year—is that too much for a Bishop ? But then there is the control and regulation of the clergy—the intercourse which the Bishop is bound to maintain with those who are entrusted to his government. Opinions have been expressed on this subject, in which I confess I do not share. I am not one of those who think that Bishops should hold daily intercourse with their clergy. The appellate jurisdiction is most important ; and it appears to me that in most cases the duties and functions of a Bishop would be

better discharged in writing, than by means of conversations. A Bishop, being resident in a central part of his diocese, should be easy of access; but I think he should usually exercise his appellate jurisdiction by correspondence. In addition to the duties which I have already enumerated, a Bishop has to give his attendance in Parliament. Now, I take the liberty of saying that all these things put together do not constitute a very overwhelming amount of labour. I am reminded that in addition to the duties which I have enumerated, a Bishop has occasionally churches to consecrate. If a Bishop has two or three churches to consecrate in the course of a year, I should say he would be very fortunate. I have known the whole of the duties that I have enumerated discharged by an Archbishop whose age exceeded eighty years; and I have known the duties of two sees (those of Salisbury, and Bath and Wells) for a considerable time discharged by the brother of the hon. member for Malton. I will, in passing, make another observation. I can conceive the possibility of a Bishop being over-active and zealous, and I think there may be sound discretion in tempering excessive activity and zeal."

We are not willing to correct Sir J. Graham's errors, or to furnish him with information; but an oracle should at least be correct in its assumptions; and when "a sincere and faithful member of the Established Church" favours the legislature with an

exact portrait of what Bishops ought to be, he should not weaken the force of his testimony by an exhibition of positive ignorance. The 31st Canon says there are FOUR solemn times appointed for the making of ministers, "upon the Sundays immediately following 'Jejunia quatuor Temporum,' commonly called *Ember Weeks*"—Sir James Graham says there are but THREE. Visitations also, we would venture to remark, are and always have been *triennial*. Confirmations must be, at least, *triennial*; but in some dioceses they are of more frequent occurrence. Hence a confused and incorrect statement.

But to proceed. Sir James Graham has, nevertheless, an indistinct glimmering as to a Bishop's true character. He apprehends there may be another sort of Bishop, more acceptable to the laity, more useful to the Church than the one he sketches, living like a Jupiter Tonans in a starry Olympus, enveloped in a chamber of clouds, and heard by shivering mortals below only in the distinct and intermittent peals of his official thunder. He is arguing against the creation of an additional Bishop, without a seat in the House of Lords. Hear him :—

"Take the case of Manchester. You will appoint some energetic and faithful clergyman to be Bishop of that district. He will enjoy, from his first appointment, the whole of the income permanently attached to his see. There will be to him no temptation and no obligation to come to the metropolis, or

to spend money except in his diocese; his whole time would be spent in his diocese, and there would be no call on him to come to London in the discharge of any political function. Now, by this arrangement you do one of two things. You establish an invidious comparison between that Bishop *so doing his duty* in his own see, and other Bishops of neighbouring dioceses who are not residing in their sees—not so devoting themselves, as he will do, to the discharge of their Episcopal duties, but residing for a considerable part of the year in London, for the purpose of fulfilling their political functions. But you establish, also, another invidious comparison—a comparison between this Bishop of Manchester before he sits in the House of Lords, with what he must become after he obtains his seat. When he goes up to Parliament he cannot spend his money in hospitalities, or in those generous contributions to charities, which are so usual with our Bishops.”

But even this light and tremulous vision of a true Bishop, having served its purpose to weaken an opponent’s argument, is dismissed to the shades below, while the old strain is resumed: “I feel strongly that it is not *additional ornament* we want for the Temple, but we require buttresses to sustain the Church against her enemies.” Afterwards, to prevent all mistake upon his views, he declares emphatically, “I have not the slightest doubt that the exemplary learning, piety, Christian benevolence,

and hospitality of Bishops, are of the utmost use in the country, and produce a most salutary effect throughout the land."

The "Sir James Graham class" is numerous; it extends from the Cheviots to the Land's End, and embraces a very considerable proportion of country gentlemen. They do not exactly regard Bishops as "useless lumber," nor as mere business clerks of another order than that which is found in the City—"punctual answerers of letters;" but they look upon their excellence to consist more in their relation to the State and to general society than to the Church—the spiritual office is merged in political economy. The Bishop exercises hospitality, that is, he invites the country families and neighbouring clergy, the officials of the City, the Judges and Bar at the Assizes, and the nobility and Members at the Music Meeting, to dine and sleep—or to dine without sleeping, or to sleep without dining—at the Palace. His dining-room is neutral ground, where politicians of all shades may meet after the heat of a contested election as cool as the ice upon their plates; where local squabbles may be deposited with the cloaks and shawls in the hall; where the rude and discordant parts of country society may be fused as in a common melting pot, and be turned out equable in colour and texture, and fit to be converted into a circulating medium. This is the kind of Episcopal hospitality which the Graham family

blesses and approves ; a necessary and charitable, but still an inferior branch of the genuine hospitality.

A Colonel in the Militia communicates with his subalterns by the means of an Orderly; the Lord-Lieutenant of a county governs his district through an appointed officer ; the Magistrates have their Clerk of the Peace ; the Home Secretary dissolves a mass of official business by correspondence; and with these circumstances the country Grahams are well acquainted—they are part and parcel of the system. They easily transfer, therefore, what they know about the management of drills, county rates, levies, licensing public-houses, repairs of bridges, and prison discipline, to the method in which a Bishop may satisfactorily discharge his ecclesiastical functions. True, he is to have his field-day ; his triennial visitation for the personal inspection of his clergy, his commission day for the ordination of ministers, his levee for confirmations, his public appearance to assist at the consecration of churches ; but in all other respects the “ appellate jurisdiction,” the intercourse between the Bishop and the Clergy, is to be strictly confined to a correspondence rendered easy by the facilities of a penny-post. Thus, in Graham-eyes, a Bishop is an ornament to the Church ; like an antique embossed piece of family plate, he is to be brought out of the depository on state occasions. In the country he is a gentleman, within whose orbit the several provincial planets may revolve undis-

turbed ; among his clergy he is a dignified judge, making his sensations to be felt upon the body through the electrical wires of archdeacons and rural deans, and exercising his “appellate jurisdiction” by means of the penny-post ; and, lastly, to the laity he is an “ornament of the church ;” whether seen robed upon his Episcopal throne on the Sundays, or presiding at an Infirmary meeting in the becoming simplicity of cassock and doctor of divinity’s plain-cut coat on the week-day, or whether preaching a steady charity sermon in a country church, still he is an “ornament”—nothing but an “ornament.” Is it for these border gentlemen and their fellow-thinkers that the Church provides they shall have the opportunity, if they please, of hearing the epistles to Timothy and Titus read throughout in the church at least thrice in the year ?

There are, however, other divisions of legislators ; each with its own peculiar crotchet upon the idiosyncrasy of Bishops. The economist genus is a delightful specimen of its kind, under the auspices of Mr. Hume as leader—hear him : “It is said that a Bishop cannot live in a less costly dwelling than a superb palace ; that it is necessary they should keep up their state and dignity ; but to all this my answer is, that the people are not so ill-judging and so foolish as to be misled by such language. By building these splendid residences for men whose calling is not of this world, and whose whole

demeanour should be marked by that spirit of humility which distinguishes the true Christian, you are, in reality, doing great disservice to religion itself."

Mr. M. Phillips, one of the same school, and a Socinian, takes up the key-note where Hume's last vibration ceased, and continues the strain with the same fidelity to the theme: "I believe that inferences unfavourable to the position of the Bishop in Manchester will be drawn by those employed there in daily labour, and that the operatives of the town and the surrounding districts will not derive any religious consolation or moral benefit from seeing a wealthy prelate rolling through the crowded town while they themselves are on the verge of starvation."

Mr. Roebuck strikes the same chord with an impassioned hand—"Are the successors of the apostles so nice that they cannot carry on their functions without palaces, when there is misery and starvation around them? It is a mockery and a shame to apply this surplus revenue to well-paid, over-paid Bishops—to make four men spectacles of luxury and pomp."

In the same spirit, but with more coarseness of diction, Mr. T. Duncombe described the debate upon the measure for the increase of the Episcopate, as an effort "to swallow Episcopal mud."

The difference is remarkable between the Grahamite portrait of a Bishop and the Humite. The

former is painted in sober colours, with an unimpeachable respectability and dignified manner; a frozen fountain of ecclesiastical justice; a warm dispenser of gentlemanly hospitality. The latter is charged with deepening tints and much paint; the effect is broad, in the caricature style, but not too much, only just sufficient to excite contempt—a pursy prelate, who has nothing else to do but to roll along the streets in his carriage, to personify luxury and ease, to be a spectacle of sanctified pomp. The chief qualification for a Bishop, in the eyes of the Cumberland baronet and his school, stinks in the nostrils of the East Indian surgeon and the Socinian mill-ocrat; hospitality itself, a golden virtue in the opinion of the one, is a proud sin in that of the other. Meanwhile how remarkable is it that all these gentlemen, while speaking of Bishops and their qualifications, seem not to trouble their heads about the *real purpose of a Bishop* and *his relation towards the CHURCH*! They look upon him in the light under which he is generally conspicuous to their vision—as a man filling a certain space, a niche in the temple of the body politic; one honoured with a dignity, and fed by the public funds; one who has certain duties to perform in routine fashion—like the feeling of a pulse, or the reading of a brief, or the quoting of the price of cotton; but not a syllable escapes their lips, touching his spiritual functions, the weight of his office, the solemn trust imposed upon him, the

mysteries committed to his stewardship, the paternal aspect of his character towards the laity, and his admonitory rule over the clergy. Can it be that the Episcopal form in this point of view is undeveloped, slight, ill-defined, shadowy, or smothered under an accumulation of worldly dignities and state appendages?

Mr. Trelawney has evidently been studying the outlines of a Bishop, in total ignorance of these facts. He says—"Bishops may be thought to be useful in producing discipline and uniformity of opinion in connection with their church, but I think in neither case have they succeeded; for there is no uniformity of opinions among themselves, nor discipline in their ranks."

Thus upon all hands, and through every grade of society, there would seem to be a general misapprehension of a Bishop's character, office, and end of his existence. We say *general*, because we are aware how large and increasing is that body of true churchmen who cling to their tempest-tossed bark, with the same affection, through all vicissitudes of weather; and who, like mariners away from home upon the dangerous ocean, recognise in their Bishops an authority far above all personal respects, delegated by a supreme power, and to be revered with a due obedience, if they "who remain in the ship would be saved." With sober-minded and earnest men like these, who have thought and prayed, and have

traced in the order of spiritual things laws homogeneous with those which govern things physical, the office of a Bishop is rightly measured, and his peculiar functions in the household and family of GOD are appreciated at their high and inestimable value.

But the discernment of the multitude, lettered or unlettered, rich or poor, high or low, if not guided by this high religious principle, is blind to the purpose for which a Bishop is created, and regards him through a distorted medium of worldly prejudice, simply as one of the great ones upon earth, whose business it is to play a certain part—whether essential or non-essential, still a prominent part in life's drama. Are we wrong in suspecting that if the character of a Bishop, thus exposed to the eye and criticism of the spectators, be misapprehended, there must be some grievous defect in him to whom the office is committed? Can it be said of our Judges that they are not properly ranked in public esteem—that the careful and industrious discharge of their important duties fails in receiving its well-earned reward—that their eminent position is envied—their princely incomes, equivalent if not superior to the Episcopal revenues, are begrudged them—that the ermine with which they are clothed is made to point a jest, and their necessary state travestied into ridicule and scorn? If this be not the case, then we conclude they succeed by their acts and by their demeanour in impressing upon the public mind the

genuine idea of their official character, and are recognised as pillars of the commonwealth, without whom the social edifice must collapse and fall into ruin. Bishops are, in a sense, to the Church what Judges are to the State; and in both instances the same standard will be applied to measure their pretensions and to fix their value. If, then, Bishops have failed in securing the same public confidence as Judges; if, in their particular position, they stand out before the world's eye in a dubious light, then we have a right to assume that they have not presented to our contemplation in their manners, life, conversation, acts, and official conduct, the true PORTRAIT OF A BISHOP, as he was intended to be, and ought to be.

The first point which strikes one in investigating the causes of this lamentable incapacity, is a point in which the Bishops themselves are blameless. Since the Reformation, the Royal Prerogative has claimed for itself the right of nominating persons to fill vacant sees, as we have been told lately upon the first authority—"a very delicate, as well as a very important, particular of the royal supremacy." It is a curious matter to review in different ages the various principles upon which appointments were made. The unscrupulous and severe exercise of the prerogative first attracts our attention—the "*sic volo, sic jubeo*," of the eighth Henry—a choice based upon party feeling, personal prejudice, and submis-

sion to the iron rule of a sensualist monarch. Then we stumble upon "the frocking and unfrocking" Elizabeth—a queen who managed to consult her own individual wishes, with no inconsiderable regard to the welfare of the Church. Then the pedantic divinity and scholarship of James the First was reflected in the mirror of his Bishops; but still great lights adorned the Episcopal firmament, because men were selected for vast theological acquirements, and to them the Church was a gracious mother, from whom they drew streams of spiritual life, and in whose bosom they lay day and night; consequently their affections, thoughts, and prayers centred in her welfare; and when they attained a pre-eminence in her councils, they were loyal, grateful, and vigilant sons. The Royal Martyr Charles consulted not so much his own judgment as the advice of those who were qualified to form a correct estimate of the elements and moral perfections necessary for composing the character of an efficient Bishop; and thus he handed down to the voluptuous times of his son prelates whose stamp was not soon forgotten in the Church, but whose mould was constituted to brave successfully the tyranny of a James the Second, the cold, snake-like disposition of a William the Third, and the infidel spirit which began to creep out of its foul den, and to pollute the court of Queen Anne.

All through the listless and ethical days of the house of Hanover, down to the passing of the Reform

Bill, the nomination of Bishops was very much the result of court favour, with a passing regard now and then displayed towards some ecclesiastical genius, whose warmth and brightness cheered the gloomy winter through which the Church was passing—a winter so severe that her very circulation seemed to be frozen up, her attitude stiff and rigid, her sympathies congealed; a living statue, with a pulse beating, but almost imperceptible. Yet all this time the Church in some degree made her opinion, upon the fitness of persons recommended as Bishops, to be felt; and this was done the more easily because the prerogative was exercised by the Monarch more than by the individual Minister; but since the passing of the Reform Bill, the Monarch has been told that the prerogative must be lodged wholly and undividedly in the hands of the Minister, for party purposes, and to strengthen a position impaired by the lopping away of ministerial rotten boroughs.

For more than a century and a half, the Church cannot be said to have fared remarkably well under the exercise of the royal prerogative; it may be presumed she will now fare worse. When the responsibility lay more distinctly upon the royal conscience, there was at least a chance of divines being consulted upon any projected appointment; now the Minister looks upon the Episcopal Bench as an instrument of state craft, by which he may hold his friends together, or imprint his own individual views

as to doctrine and the Church, upon the public at large. This is the main source of weakness among Bishops; from the very nature of their appointment they enter their dioceses helpless, inefficient, and uninformed as to the weighty obligations they have undertaken.

The following are the favoured classes from which the Minister selects a Bishop :—1. Scions of the nobility, or cadets of honourable houses. 2. The heads of colleges, tutors in the university, and private tutors to young men, who in time succeed to the highest offices in the state. 3. Men who, at particular seasons, have served their party in politics by an exhibition of talent in advocating some great question, and influencing public opinion through the press. 4. Head masters of public schools.

There is another class, not yet enumerated; it should have stood first in the list, but it is the last; it should have been the rule, it is the exception; it should have been the fountain and spring of Episcopal dignity; its waters flow not in that direction; they indeed fertilize the dry places of the earth, and “make glad the city of God,” but are turned aside from its palaces, and water not the habitation of its princes. This class, all but excluded from the Episcopacy, and yet the best fitted for its functions, is the parochial clergy—the sound divines, who are always in harness, fighting against heresy and schism the battle of the Church—the constant labourers in

the vineyard, frequent in the houses both of rich and poor, instructing, exhorting, and edifying Christ's flock—the eloquent preachers, whose sermons *are* eloquent, because practical experience embodies in them the results of daily intercourse with every phase of society. From such men the ministerial eye is averted ; it ranges the ranks of its political connection, or pierces into the gloom and stillness of the college quadrangle, or pauses upon a coronet, and slowly descends the genealogical tree till it is arrested by the conjoint terms, “Honourable and Reverend ;” or, if a higher qualification glance across its vision, that must be scholarship, a galaxy of classes, prizes, medals, wranglerships, and literary honours. But always, unless, as has been suggested, a fortunate exception interpose, the real interests, the urgent wants, the absolute necessities of the Church, are either overlooked or forgotten. Private claims supersede the claims of the Church ; the strength of a Government must be supported, even though the buttresses of the Church be undermined and shaken ; political services must be rewarded, even though in bestowing the recompence the services due to the Church be slighted and delivered into inefficient hands.

The Church of Rome knows better what she is about in the appointment of her Bishops ; the advancement of her system, the good of her community, and the stability of the Church, are her first

objects. Then she seeks for the man who is best qualified to secure this great aim of her policy. The individual priest must be fitted for the throne, not the throne for the priest; the head must be proportioned to the mitre, not the mitre contracted for the head; the hand must grasp firmly and naturally the pastoral staff, the pastoral staff is not permitted to fall gracefully into the weak and shrinking but ambitious hand. This is the difference between the Romanist system and the Anglican; the former looks to the CHURCH first, then to the man. It is like a skilful artisan who has a nice piece of workmanship to perform; the material and the operation are chiefly regarded in the selection of the proper instrument; many instruments might be used, and the work be completed only in an unsatisfactory and bungling manner. This is our misfortune, or, rather, the misfortune of our system. We select our instruments at random, or from wrong premises, and then we see our workmanship spoiled or executed in a fashion which excites both ridicule and contempt. The Romanist controversial writer sees this weak point in the Anglican regimen, and through it he strikes home with a keen weapon into the very seat of our ecclesiastical life. He veils the corrupt doctrines, the mutilated sacraments, the uncatholic dogmata of his own Church, under the robe of her external discipline, and excuses the sin of apostasy by pointing to the defects of our government,

and to the want of an uniform and consistent exercise of authority by our Bishops.

The character of our Church suffers, her existence is assailed, and, if it were possible, endangered by the unsound advice offered to the Sovereign by her Ministers for the exercise of the royal prerogative in the nomination of Bishops. The particular section of the clergy which throws itself into the Church system, labours for the Church alone, sacrifices everything for the Church, is intimately acquainted with the popular mind, recognises in the Church a spiritual society divinely established for the salvation of immortal souls, and therefore demanding for and enlisting in its holy service both physical and mental energy, all gifts, powers, and faculties, without reference to professional emolument or worldly distinction—this section is cast into the back ground as unworthy and insignificant; while noble families, political parties, colleges, schools, and personal recommendations, cradle candidates for the Episcopate, and send them forth dry-nursed to rule over their brethren in the family of Christ.

There is first "THE DRAWING-ROOM PRELATE," whose education has been softly and tenderly provided in the lap of opulence and luxury; his associations have been uniformly with high-born connections; amiable, polite, and moderately learned, aristocratic in demeanour, refined in manners, blameless

in morals, he enters upon a rich family living, with infinitesimal duties, which for the most part he delegates to a respectable curate, and figures in the clergy list as a rector, tied by conscientious obligation to the delivery of a Sunday-morning sermon, until a vacant deanery transports him to a cathedral town, where, as the "Honourable and Very Reverend the Dean," he imparts an adventitious grace to county society, and lives in easy familiarity with his fellow-dignitaries the Canons. In the course of time, by the continual pressure of his family and connections upon the Government, in consideration of parliamentary support, cheerfully and consistently rendered in sunshine and foul weather, he is *congé d'élired* into a Bishopric. He felicitates himself and is felicitated by his noble relatives upon the advantages he has obtained; a high station, an ample income, and a peerage, which, under other circumstances—as a younger son—was beyond the horizon of human probability. Into his diocese he carries the easy habits of the rector and the polished urbanity of the dean. His clergy know and feel themselves to be *inferior* clergy; that is not his intention, his good-breeding and courtesy would revolt from the idea; but his birth and "manner of life from his youth" dissolve the common tie of priesthood, which should bind together in a cord of mystical sympathy Bishop, Priest, and Deacon; and erect an

artificial barrier, cold and unyielding upon the one side, bashful and school-boyish on the other, in their official intercourse.

He performs his functions with exemplary and scrupulous exactness ; ordains, confirms, visits triennially, consecrates churches, and preaches occasional charity sermons in the plenitude of lawn sleeves ; he is punctual in his attendance at the House of Lords, and at the committee meetings of the great Church societies. He stands out before the world an Episcopal statue, chiselled, as it were, by the very hands of Sir James Graham, a model and faultless specimen of an Anglican Bishop. But "the drawing-room Prelate" is unconscious of the secret movings under the surface of his diocese ; he knows nothing of the hearts of his clergy, their difficulties, their perplexities, their struggles, their yearnings. In the routine of clerical life they come to him formally, are received formally, are listened to formally, are directed formally, are dismissed formally. The fire and glow of a thousand emotions are pent up in the bosom, panting and labouring for freedom ; the eternal snow is scattered above by the hand which knows not how to explore the burning depths beneath. The Right Reverend Father in God sits stately in his room of audience, with a bland countenance and beaming resignation, while the parochial difficulties of schools and church-rates, the obduracy of farmers, and the tyranny of squires, are narrated and dis-

cussed. But the parochial minister has other and deeper and holier subjects, which he cannot, he dare not, he will not, open before his Bishop; and simply because there is a gulph between them, which he may not attempt to traverse; rank, position, and aristocracy; a gulph, we say, between them—the want, the entire want of confidence in the ability and experience of the Spiritual Father to administer that peculiar advice and consolation of which he, to whom the stewardship of many souls is intrusted, feels his abject need. Nay, if in the gush and overflow of his feelings he should attempt to make “the drawing-room Prelate” acquainted with his own infirmities, his short-comings, the knotty entanglements of his duty, the scruples that have cast shadows upon his conscience, the difficulties of sick-beds and cases submitted to his pastoral correction, he would speak in a language not understood, to ears unaccustomed, upon topics strange and visionary.

And yet, after all, who should be bold enough to say that the “Drawing-room Prelate” is not a good man—a conscientious man—a feeling and humane man? Witness his contributions to “S.P.G.,” and “S.P.C.K.,” and “N.S.S.,” and “Pastoral Aid,” and “Curates’ Aid” Societies; beside the local and diocesan calls annually upon the Episcopal purse. Nor would he turn a deaf ear to the curate struggling with a wife and young family in the deepest of all the “sloughs of despair”—hopeless poverty; a

slough supposed to be like the rest of nature's countenance, placid and smooth, because it is turfed over with the sickly green of a threadbare respectability. But with all his good qualities, amiable sensibilities, and generosity, "the drawing-room Prelate" is not, cannot be A BISHOP in the Anglican Church, such as that Church supposes the idea of a Bishop, and portrays him in her authentic documents, when she has occasion to speak of him in the congregation of the faithful. He may be the "factus ad unguem" Bishop, shrined in the imagination of Sir James Graham; he is, no doubt, the abomination of Hume and the caricature of Phillips; but he is not the genuine Bishop of the Church of England, for he is personally unfitted for her mission, and incapable of carrying out the high and noble objects for which she was planted in these realms, and which breathe in her Liturgy and her Canons. The truth of these conclusions will be more evident hereafter, if the reader will patiently continue to journey with us to the end; in the mean time our MIRROR must be called upon to reflect

THE UNIVERSITY BISHOP. It is difficult to enumerate the various elements which must combine in the person of a single member of the University to form a concrete Bishop. All blocks of marble, it is said, though hewn out of the same quarry, are not equally acceptable to the artist; the grains of distinction may not be visible to the unprofessional eye, but still

they are there. Judgment may do much, experience more, fancy most of all, in confirming the choice; vein, colour, touch, durability, hardness, softness, imperceptible streaks—except to him who wields the chisel, imperceptible—recommend or depreciate. Sometimes, indeed, that which would seem to eyes uninitiated to be an absolute flaw in the square hewn mass, as yet undistinguished from the rest, takes a strong hold upon the predilections of him who, by his wonder-working skill, is to give the marble life, position, breath, gesture, and a pedestal, about which admiration and envy may assemble day by day in never-wearied crowds; and this very defect or flaw is in the artist's prospective view to be the means of displaying his genius, and by its adaptation to some particular portion of costume, or limb, or feature, to earn him the applause of those patrons who are attached to that school of which he is the exponent.

When the Prime Minister of England has it in commission to adorn a vacant throne with its Episcopal statue, his eyes turn more [naturally to the Universities—"the two famous Universities of this realm"—"those seminaries of sound learning and religious education"—than to any other quarter; as though in them were to be found the material required, the exact quality of stuff fit for the service. The minister is here treading upon sure ground; Government tradition preserves in its records a long

line of precedents supposed to be acceptable to the Church, and based upon a fixed rule—Oxford and Cambridge; a red hood and a white hood, each in succession; the balance equitably held, neither preponderating on the side of Greeks or Trojans; first for Hector, then for Achilles. It is true, when the Oxford or Cambridge turn comes, the paramount interest of the Church is not seen eminently conspicuous above all other considerations, but “the turn” itself of the particular University. There may be at Cambridge when it is the Oxford turn, or at Oxford when it is the Cambridge turn, some one individual, head and shoulders above his fellows in intellect and divinity, one to whom every finger points as the man marked out for the first vacant Bishopric, and so the popular Bishop-designate. But no, *the turn* must overrule the exigences of the Church, the law of the Medes and Persians must not be broken; superiority must wait till mediocrity be crowned. When the Cambridge scholar in days of old went into Hobson’s stables to hire a horse for London or Newmarket, the prince of livery-stable keepers would not condescend to adapt a horse to the weight of the rider or to the length of the journey; he kept a rotation in his mind; it is the bay horse’s turn now, and the roan’s next. The stout gentleman with his portmanteau, heavy with books and clean linen, must ride to London upon the half-blood, spavined, and daisy-cutting bay, because it is

the bay's *turn* ; the slim youngster, who is for a gallop over the Newmarket Downs at a slapping pace between Hall and Chapel, must be content with the broad-chested, heavy-limbed, square-built roan, because it is the roan's *turn*. Inexorable Hobson, "*this or none* ;" thy choice which has passed into a proverb ! The Minister feels himself bound by Hobson's choice—Oxford or Cambridge, Cambridge or Oxford ; "*this or none*," according to the *turn*.

But while the University enjoys its *turn*, the Minister is swayed by a hundred various motives in selecting the individual member. One quality is generally required, as a preliminary ; the marble block must possess a certain "*veining*," or be rejected at once as useless ; the embryo Bishop must be a wrangler, or a first classman ; the head of a house, or a tutor ; skilful in untwisting the tangled knots in the mechanism of a choral ode ; or one who has trodden with unembarrassed foot those cometary regions in mathematical science, which lie far beyond the limits of La Place's "*Mecanique Céleste*." This step having been gained, the Minister proceeds by minute and secret tests to measure the capacity of certain candidates for the Episcopal office. A successful pamphleteer ; the writer of clever articles in a Quarterly publication ; one whose polemical ability was equal to a crisis, and served or saved a Ministry by the flashing of his pen ; gratitude would transplant such an one from the groves of Isis into the eccle-

siastical conservatory. If some distinguished member of the Cabinet should be elected Chancellor of the University, the Vice-Chancellor of the day might see the vision of a mitre descending softly upon his head in night-dreams ; and waking up in the morning, might open his letters and find the dream a reality. But party, after all, is the chief contriver of a Bishop ; a combination of political and religious opinion. Here the Church is almost sure to be shelved. The question, perhaps, after all, is not so much as to the opinion the Bishop-designate may hold upon subjects within the Church's jurisdiction, as upon parties and sects without her pale ; and for this a very good reason is given—he will have a vote in the House of Lords ; his vote must belong to his party. If his party be progressive, he must move along with it ; if it be anti-progressive, he must add the weight of his vote to the general drag. If, then, the Ministry be a “ Church-and-State ” Ministry, the Bishop-designate will be one of the “ high-and-dry ” Churchmen of the day ; he will add to the cold polish of the scholar, to the stateliness of the College Head, to the complacent supercilious bearing of the College tutor, to all the rust and dust with which some thirty years' incarceration within the University precincts has embrowned him, to the narrow experience of a bounded horizon, to the inflexible habits of an oligarchical reign—to all these circumstances of his University position, to all these elements of his

nature, worked into him by the atmosphere of "lecture-rooms," "chapels," and "gates," he will add, moreover, a reverence for the Establishment, a love for the Establishment, a sort of parental and instinctive affection for the Establishment ; because it is an Establishment wedded to the State, impersonating the State's religion, the instrument by which the State would inculcate Christian morality upon the people, the bond of society, and the witness for Christianity in these realms.

Should, however, the Ministry be liberal, another sort of standard is applied to the unhewn material, out of which it is proposed to chisel a Bishop. He must be decked with University honours of course ; classical and mathematical distinction will evidence to the world that he has been dug out of the old accustomed quarry ; but, besides this he must, at some time or other in his life, have stood like Ulysses at the gates of Troy, after having made a breach in the walls, and entered the citadel by treachery, with a hostile design, welcoming the motley bands of his allies, and waving them on to plunder the ancient city, which he had already deprived of its pædium ; he must, in a word, have distinguished himself in advocating the admission of Dissenters into the Universities. He must be ready to strip the Church naked before the arrows of her adversaries, and to believe that she possesses a charmed invulnerability. He must have declared, in fact, that

although he believes the Church of England to be right, yet that in abstract truth he has no confidence; because conscience is to every man the standard of truth, and therefore truth varies in its colour with the complexion of every man's conscience.

If, again, there should be at any time a school of theology, harmonizing in its theories, the wildness of its views, the liberal tendency of its speculations, with the corresponding principles and theories of the same party in politics; this is a sure recommendation to a Bishopric for the leaders and propounders of the suspected divinity. Sound Churchmen may have stamped the brand "heterodoxy" upon the opinions developed; and the Church may indignantly spurn them, when they are attempted to be applied to her doctrine, or to be substituted in its place; but this will be a matter of inferior moment to the Minister; his aim is to identify a religious school and party within the Establishment with his own political school and party; to consolidate his power upon the accession of a certain degree of religious influence; and to prove to his Dissenting and Anti-Church supporters that the "no-creed" theory, upon which all his measures are founded, is perfectly compatible with maintaining the Church as an Establishment. This is the flaw in the block of marble for which most anxious search is made; which, contrary to all usual expectation, enhances its value, and

renders it most serviceable for the peculiar description of work to which it is destined.

But a contested election is of all others the most sure forcing-bed of Episcopacy in the University, when some Member of the Cabinet, or right arm of the Government, fights a hard battle, and wins each time by a slender majority. The committee-room, the personal canvass, the partisan meetings, the dinners, and the convivial hours spent in the very heat of doubtful warfare, reveal qualifications in fellows and tutors for the Episcopal functions, of which they themselves and nobody else had ever dreamed. After a heavy shower in sultry and thunder-riven June, new flowers spring up in the meadows and by the wood side; fresh beauties dawn in the hedgerows; and, wrapt in admiration, the casual wayfarer wonders how such exquisite tints and colours could have escaped his observation. A Borough and an University election, under certain circumstances, is the teeming shower which unlocks the latent loveliness of candidates for Bishoprics. First, as heretofore, they gently expand into the bud of Deaneries, and are shortly discovered full-blown upon the Episcopal bench.

Besides these general reasons, which guide the mind of the Minister in his selection, there are others, more or less operative at certain junctures and seasons, such as:—The compilation of a ponderous lexicon; the elucidation of the Greek drama; a

general reputation for heavy scholarship ; discretion, moderation, and tact in the management of University affairs ; or, last of all, theological acumen, and a character for pretensions to be considered a sound divine. It is very remarkable the last-mentioned desideratum should have the least weight. Morals, respectability, and talent are, of course, indispensable, when the block is to be quarried out of the University ; but divinity is excluded in the investigation of merits—as though a sculptor should select a marble mass for a Hercules, without thinking whether there would be sufficient for the club also ; or for a Laocoon, and care nothing for the omission of the serpents. A well-authenticated anecdote is current concerning a fellow of a college, distinguished for his wide range of learning in all subjects except divinity, who was surprised by the offer of a Bishopric from his friend the Premier. Unwilling to decline the honour, and yet aware of his deficiency where he ought to have been found the strongest, he is said to have gone to his bookseller, full of embarrassment, and to have addressed him thus :—“ They have made me a Bishop ; I know nothing of theology ; I must read. I am going down into the country ; send me a selection of the best-reputed works upon theology, by divines of the Anglican Church.”

How often is it that the same dearth of knowledge exists, without the same confession and determination to repair the neglect ! In degree the practice is not

unlike what would be the case, if the Prime Minister should select, for a Judge or Chancellor, a Barrister of twenty years' standing, who, having been "called to the bar," and declared to be "learned in the law," might have retired from forensic debate into literary seclusion, or be known as an indefatigable antiquarian, or be applauded as an accomplished debater in Parliament, and be still in possession of sufficient legal knowledge to sit as Chairman at the Quarter Sessions of his County, or to lay down the law to refractory Boards of Guardians. Such a gentleman, so appointed, would find himself in an awkward predicament upon the bench. He would have no time to read up his law before he would be called upon to adjudicate; the public would suffer damage; the ermine would be disgraced; and the Minister, at whose door the appointment lay, would be dismissed with ignominy.

The effect of an incompetent Bishop upon a diocese is similar, although the degree be not the same, nor the exposure instantaneous and palpable, nor the injury spread over so large a surface, nor striking home so sharply at individual interests. The Bishop emerging from the "cloistered shade" of Oxford or Cambridge into his new and awfully-responsible position, with a mind blank as a sheet of paper as to his duties, and with the habits of perhaps half a century driven into his inner man, and clinging tenaciously to his outward system, like barnacles

to the keel of a homeward-bound vessel, has nevertheless space to breathe, to look around him, to exercise his perceptive organs, to adapt himself to surrounding circumstances, and to divide knotty points with the edge of judgment, reason, and conscience. But, after all, excellent though he may be, and amiable, well-intentioned, and piously minded, still "the University man" seldom makes the Bishop equal to the demands of the Anglican Church. The chief reason is this; because he looks upon orders as a "*profession*," and nothing more — a profession which has a prelacy to offer to the man of luck and opportunity, deaneries and stalls for literary merit and the younger branches of the nobility, good livings for tutors and fellows who are patient enough to wait for dead men's shoes. Your "University man" cannot help regarding orders as a *profession*, and scarcely in any other point of view; after he had taken his degree, he had the usual tide of private pupils ebbing and flowing into his rooms; then he was appointed college-tutor, or dean, or bursar, and so became conversant with the keys of authority, and lectured, or controlled, or regulated the bills of under-graduates, or sat in solemn conclave upon delinquents, or framed papers for examinations, or superintended the college estates, signed leases, and let farms. He might possibly, in the course of events, have held a college living, within an easy ride of the University, where an hebdomadal

visit and sermon would alleviate the labours of his curate ; but, excepting this rare case, the *profession* has taken full possession of his heart. He knows not what it is to be a PARISH PRIEST ; he has no acquaintance with the internal texture of the spiritual man ; he may, it is true, have his theory, and be ready with a nomenclature ; like the student in anatomy, he may have taken to pieces the model of man's framework, and have noted in his book the arteries, the veins, the muscles, the nerves, the joints, the bones, and every portion of its wondrous mechanism ; but he has not yet been summoned to the living masterpiece itself ; he has not had to contend with the raging fever, or to amputate the diseased limb, or to renovate the principle of life ; he has not been called upon to deal with a wounded spirit, to guide a penitent soul, to uphold the tottering in the faith, to rebuke the blasphemer, to train a restless and corrupt mass of people into obedience and into outward reverence for the Christian faith as enshrined in the Church, to allay the bitterness of schism, and to defeat the undermining approaches of the Romanist ; his tears have never flowed in sympathy with the wounded of a flock ; nor has it been his privilege to gather up the tender lambs into his arms ; neither perplexity, nor mortification, nor self-denial, nor anxiety has waited upon his footsteps ; nor fear nor dread overshadowed his couch in the night-watches, lest perchance his zeal may have

overstepped discretion, or his negligence have sacrificed a soul; his chamber has never witnessed the outpouring of a soul agonized and struggling for peace; nor the supplication of disappointed exertion, "Let me die, for I am no better than my fathers." To all this daily experience in the life of a PARISH PRIEST he is a stranger; and therefore, in this respect as a stranger, he is placed over his brethren, to advise, exhort, and comfort them in perilous times and in perplexing cases, of which he has not the least apprehension. But he issues from the college gates, laden with the congratulations and good wishes of the Common Room, and, associating University honours with his elevation to a See, he enters his diocese with the same description of feeling, somewhat heightened and coloured, as he enjoyed when the voice of his College notified his election to the presidency, or to his office of fellow and tutor.

The *profession* is everything; the solemn and awfully-responsible sanctity of his office, a theory; it may hereafter break upon him—it will, if he have a tender conscience, before he has worn his mitre three months—a daybreak will struggle through this misty night of ignorance, and will discover to him a strange country, without roads or land-marks visible to his unaccustomed sight, through which he must travel the rest of his life, for the good of Christ's Church and the safety of his own soul.

But now his thoughts are far otherwise engaged. He has been consecrated and installed ; the "Te Deum" has ceased to vibrate in his ears ; he is seated with his friends in the hall of his Episcopal palace—that Saxon hall whose high open roof and time-stained rafters had seen a British Prelate, untrammelled by Rome, presiding at its dais, and a succession of Bishops, stretching along the vista of time, until the "UNIVERSITY MAN" comes in his appointed turn, to close the line for the present. What are the thoughts and the words of the "University man" at this, the proudest epoch of his life ? Are they conversing with the past, with the excellencies, the faults, the simplicity, the ambition, the piety, the worldliness, of his departed predecessors ? Is he tracing their footsteps in the fortunes of the Church ? is he culling from their examples his own warning, pattern, and monition ? is he feeling the weight of God's heritage upon his shoulder, and gathering together the strength of his loins to support it ? Not such are his thoughts or language ; they are busied about *the profession* : "On such a day was I elected scholar of my College ; on such a day I gained my fellowship ; on such a day they made me 'Head of the House,' and to-day I have attained the summit of *my profession*."

In the same spirit the Diocese is administered ; the discipline is chosen after the University model ; the intercourse with the beneficed Clergy is, as it

were, between a Senior and Junior Fellow ; with the unbeneficed, as between Tutor and Under-graduate. All formal duties are discharged with the proverbial collegiate punctuality ; the same official dignity to strangers ; the same scrupulous exaction of personal respectability from all connected with him privately and ecclesiastically ; the same devotion to learned ease ; the same liberality at table ; the same stiff reserve, tempered at times with an ancient college joke, or warmed by the sudden apparition of a no less antique college friend.

For the present we leave the "DRAWING-ROOM PRELATE" and the "UNIVERSITY MAN" to discharge the functions of a Bishop after their several instincts, while we attempt to throw a ray of light upon the

"SCHOOLMASTER BISHOP." There are too many points in common between the University and the Schoolmaster Bishop to call for a very elaborate dissection of this class. You will scarcely find more than one Prelate of this description upon the bench at any one time—two at the most. In general, there are exceptions, time has whitened the locks and impaired the manly vigour of the Schoolmaster before his feeble hand is taught to resign the ferule for the pastoral staff. Then you see the venerable Prelate, pale as alabaster, tottering under the weight of Episcopal duties ; peevish, impatient of contradiction, and peremptory ; commanding and awing the clergy

with the same gesture and voice which had for years stricken terror into successive generations upon the sixth form. He may have been a consistent friend to his political party for half a century; an apt scholar, and gifted with the intuition of teaching; he may have developed the intellectual powers of many counties, and drafted their promising shoots into the Universities, for the Bar, the Senate, and the School of Medicine. But he who has gained the summit of fame as a schoolmaster ought not to seek distinction as a Bishop; the qualities which shine in the one are dark spots in the other. The plastic hand required for moulding the character of boys is not at home when it has to sway the minds of men, whose opinions are fixed, and whose minds are cast in an inflexible mould. The dogmatic spirit and impatience of appeal, absolutely necessary and virtuous in a schoolmaster, would only excite disgust and sullen resistance when brought to bear upon the Clergy and Laity of a diocese.

If the "Schoolmaster Bishop" be a man marked for striking out original views, and so the pet of his political party, he may attain a mitre in the prime of life; the cheers of little boys pursue him into the choir of his Cathedral, and in attempting to shake off old associations, by an assumed dignity, he swells out into a pedant. The eye which inspects the Diocese is the microscopic eye, which was always over the school; suspicious, anxious, wary. The mind which watches


for the interests of the Church has parcelled out the diocese into divisions, and sees in it a regular succession of form above form, each with its portion of work to be accurately and mechanically performed, subject to scholastic discipline ; while he, the master-spirit, pervades the whole, ready and vigilant to detect any negligence or oversight, and both to punish and reward. It was well said, on a late occasion, by a barrister, that "the river Lethe seemed to flow between the Bench and the Bar ;" but if there, it flows still more deeply, more rapidly, with a seven-fold power of oblivion, between the Episcopal and the Priestly orders. The "University man," or the Schoolmaster, is elevated to a peerage ; he is the chief personage in his diocese, next to the Lord Lieutenant ; he is an associate with the aristocracy and landed gentry ; and in London he mixes with higher grades of society than he could have anticipated from his birth and position in life. *Without a great soul-absorbing principle, without some motive and spring of action, deep, holy, and intense,* to counteract the temptation, human nature must fall under its infirmity, and cannot escape from being "puffed up" unduly. The individual forgets that it is the office which has surrounded his person with homage and consideration ; he pleads his own merit, which has lifted him into the office, and in his own eyes becomes abstractedly a great man. A good disposition may soften his pride, and abate his haughtiness ;

but the "LORD" will supersede and overgrow the BISHOP; while *that* is absent, which schools cannot impart, nor any course of worldly discipline indurate into the living man—we mean, the solemn conviction of what is due by a Bishop, chiefly and above all considerations, whether of time, comfort, wealth, power, or ease—of what is due to the CHURCH of which he is appointed a "FATHER IN GOD."

The reader will observe that, in reflecting the IMAGE of a BISHOP, each in his particular class, we have no intention of asserting that each individual Prelate must necessarily resemble in every feature the portraiture here described, but only that such a general similarity may be traced in the more prominent features and lines of character as to lend an air of truthfulness to the representation, considered as a whole; and to express the effect produced upon the Clergy and Laity by the government of Bishops, so qualified and so selected. We are speaking, too, of Bishops as they are, in the present age; not so much of the Bishops now upon the Bench, as of a succession of Bishops, presented to the public eye for the last half century, or even running up to the commencement of the reign of George III., the limit of this generation's experience. We are dissecting the *system* not the men; the men do not make the system, but are absorbed into it; the men are ready-made for the system's cravings; if the system were different, they would not fill a position for which

they are in the highest and fullest view unqualified and incompetent; they would have continued either easy gentlemen charged upon the family estates, or admirable ornaments of the University, or praiseworthy and honoured instructors of England's youth; they would have been spared the calamity of infusing the syrup of poppies into the still slumbering members of the Anglican Church.

There is no doubt, as was recently and emphatically said, "the body of English Bishops, for respectability, moral worth, talent, and piety, cannot be equalled, and is not to be seen elsewhere in the world." How then is it that, under such a body of governors thus irreproachable, the Church should have lost her hold upon the people in the mass, retained with difficulty and frequent discomfiture the middle-classes of society, and suffered loss even in her stronghold—the aristocracy of birth, wealth, and education? Because the Bishops have not comprehended their mission in its full extent, in its length and breadth, its vastness, its sublimity, its demand upon every energy of body, soul, and spirit; because had they recognised it but dimly, their habits and qualifications would indispose and unfit them for carrying it out to that extent which the Church expects and ardently desires. A Bishop, it is true, must be a good man; a man of worth—possibly intellectual—"holy in all manner of life and conversation." This substratum is strong enough in the politician's eyes



to sustain the weight of Episcopal authority. The Church requires something more, or she faints beneath external pressure; and she fails, and has failed for years, in obtaining that something for which she longs; and, consequently, the defect is visible in her bulwarks and in her towers. Her wall has crumbled, a breach has been made in her defences, and "the wild boar out of the wood doth root up her vine."

She requires her Bishops to consider their office and high calling as everything; the worldly appendages to their spiritual office as subordinate—not to be considered so, theoretically; but to be manifested forth to the clergy and laity of their diocese in manner of life, word, and deed. The weakness of the Anglican Church originates in this vital part; externally the spiritual office is the theory, the worldly distinction, the matter of fact. We have said before, the great bulk of our population does not understand a Bishop, his office and functions; they know the Church has a theory about Bishops, but that theory has never yet traversed their path, clothed in flesh and blood; and therefore they laugh it to scorn, or pass it over with contempt. But, with the worldly aspect of a Bishop they are conversant; with his peerage, his equipage, and his income. How strange that the Church's theory is not embodied by her Bishops! if it were, could it fail of captivating, warming, and converting the veriest dregs, the offscouring and scum of the earth?

The Church propounds it in her "FORM FOR THE CONSECRATION OF BISHOPS." At present we forbear enumerating the points in the examination of the Bishop-elect by the Archbishop; we shall have occasion to draw the reader's attention to them hereafter; we simply reiterate the Archbishop's exhortation after the imposition of hands, as a summary and outline of the Church's theory:—"Give heed unto reading, exhortation, and doctrine. . . . Take heed unto thyself and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. HOLD UP THE WEAK, HEAL THE SICK, BIND UP THE BROKEN, BRING AGAIN THE OUTCASTS, SEEK THE LOST. Be so merciful that you be not too remiss; so minister discipline, that you forget not mercy." These are the words which the Church pours into the ears of the "Drawing-room Bishop," the "University Bishop," the "Schoolmaster Bishop," the Bishop who has won his elevation by politics and pamphlets. How strangely must this affectionate but awful charge strike upon the brain of one, who fancies he has just attained the highest honours of his *profession*! With what ill-defined and awkward notions must one listen to the account, the geographical description, so to speak, of this spiritual field of his labours, who never yet discharged the office of a Parish Priest, who never

had converse with the "weak," nor visited the "sick," nor peeped into the "broken" heart, nor stood face to face with the "outcast," nor counted the "lost." "*How shall we sing the Lord's song in a strange land?*"

We have no hesitation in believing that the Bishop Elect can, does, and will satisfy his conscience, when touched by a sense of these weighty requirements. He will plead to himself, first, opportunity, when he is called upon, or when the duty thrusts itself openly in his way; he will plead also ability, so far as he is able; he will comfort himself with a review of the altered state of society since the days when the Form of Consecration was drawn up, and he will conclude that a different machinery under his direction may be made to effect the great trusts here solemnly committed to his charge. This plea may do for the *individual*, but the CHURCH languishes under it. It is a departure, a shrinking from the personal office of the Bishop; it reduces the Bishop to a level with a Secretary of State, who has the administration of law in his hands, who is the creature, the instrument, the superintendent of the working of the law, whose signature is required, and whose name is as potent as his person; whereas the Bishop must be as a leader among his soldiers—he must be remarked at every crisis; his person must be seen, and the influence of

his presence be felt in the ranks ; the hour of victory must find him in the van, the hour of defeat must behold him covering the rear.

In no one point of discipline is the Church of Rome more admirable than in this, where we fail : her Episcopal office is brought home by personal contact to the hearts of her children. With her, in practice, as well as in theory, the office is paramount ; the person who is to wield her Episcopate is selected with a view to the Church's welfare ; the peculiar circumstances of the particular portion of the heritage which is vacant, are attentively considered in selecting a worthy successor ; a man is sought out who can benefit the Church, not one who may be benefited himself ; Rome picks the instrument adapted to her system, she will not wait for the individual to fit the system to himself. Wherever she has carefully adopted this plan, as in England and Belgium, she flourishes and is aggressive ; wherever her policy has been suppressed by political or social anomalies, as in France and in Spain, she is weak and convulsive. The cord of union between the Bishop and his clergy is never allowed to slacken, and thus the affections of the people are interwoven through the clergy with the Episcopal office ; a real power and authority are recognised, and sensibly felt in the whole body of " the faithful " (*i. e.*, to the Roman obedience) ; the word of the Bishop, the counsel of the Bishop, the presence of the Bishop, are heard

and perceived in all ordinary states of the Church, most especially in times marked by extraordinary events. There is, besides, among the Romanist Bishops an uniformity of action, and a strict conformity to the usages and canons of their Church. Thus not only peace, but confidence is inspired in the minds of the people; the body is at unity in itself; order descends from the head, and binds in its golden chain all degrees of men in the Church. This is their boast; and with such a specious pretence they blow dust into the eyes of the weak-minded, and blind them to their idolatries, corruptions of doctrine, and perversions of the truth, while they derisively point to the Anglican Church, and cry aloud: "Come out of an impostor Church, which has State Bishops, without discipline or authority; which has canons, but they are slighted; a rubric, which is neglected; a service-book, which is mutilated; the mass of its people untutored in holy things, unfed by sacraments, unamenable to authority; the Church of England is a skeleton Church, undressed; with an outward framework indeed, but cold and crumbling; there is no clothing of life upon the dry bones; there is no spirit to animate her system, to raise her upon her feet, and to say, Live!"

This is the great attraction to Rome. There may be truth in some part of the exaggerated case here stated; if there be (and it will be our duty in several instances to show there is), then we have not only

ground for charging upon Anglican Bishops the disaffection, but the defection of her people. It is a fatal stroke for the security of the Church to be subject to Bishops, who from habit and manner of life cannot throw themselves into her system and fulfil all her intentions ; but the most cruel stab of all is, when they unnaturally disobey her injunctions, usurp her supreme authority, alter or neglect her regulations, and discountenance the strict observance in others of her wise helps for the godly edification of the people. This, amongst other causes, has tended to shake the veneration of the laity for the ordinances of the Church ; it has also furnished the hand of the enemy with a double-edged weapon against her Catholicity. But the most consoling fact is, that when and at what time soever an Anglican Bishop has reverted to the order of things as established in his Church ; has restored discipline, and has conformed himself personally to the high standard set up by the Church for him as a model ; has devoted himself physically and spiritually to the wants of his diocese ; has spared neither mortification nor self-denial ; but has in all things demeaned himself as the OVERSEER, the SHEPHERD of the flock committed to his charge, invariably the result has been, a revival of personal piety, devotion to the Church, and the knitting of an indissoluble bond of Christian unity between Pastor and people. The instances we shall adduce will prove the opposite effect produced by a course

contrary to that which is now generally pursued for the efficiency of the Church; they will prove, also, how magical is a Bishop's example, how it penetrates the remotest corners of his diocese, when, being a Bishop, he shows himself as a Bishop, and makes his OFFICE stand out prominently in all his transactions.

There are evidently things which a Bishop cannot do, though he strive with all his ability, unless he shall have been trained by thought and practice in a particular way. Such, we conceive to be, first, the right government of the Church, according to her spirit and intention; and, secondly, the full and Apostolical fulfilment of a Bishop's character. There are, however, certain things which every Bishop can do; which are ordered plainly by the Church, and have been neglected by her Bishop, until the negligence and desuetude have grown into a system, and pointed a sarcasm. We shall proceed to specify a few instances.

THE RESIDENCE OF BISHOPS.—The foundation of a diocese is said to have followed a certain law, upon the attempt to convert a nation to Christianity. A Bishop, attended by his Presbyters and Deacons, established himself in some town or place of general resort, where the preaching of the Gospel by their mouths might have been received gratefully and zealously. There the MOTHER CHURCH was built, and the "*Cathedra*," or throne of the Bishop, set

up; there this Apostolical body of holy men served God in the beauty of His sanctuary day by day, and pushed forward the work of conversion in the neighbouring villages and towns. Thus station after station was occupied, and parishes were formed, each with its Priest and Deacon, in a circle widening and widening through successive years by radii drawn from the cathedral-city, as from a centre. Thus the country Presbyters sent forth by the Bishop, and settled under his authority, depended upon his spiritual jurisdiction, and were held together in one bond of union with their head.

The ecclesiastical body left in the city to provide for its wants, and to be a council to their diocesan, clustered under the shadow of the rising MINSTER, daily frequented its choir; and morning and evening heard their voice of supplication, their psalms and anthems, pealing through the aisles, and ascending to the lofty roof, that the infant Church upon earth might daily present some faint figure of the Church triumphant in heaven. In this hallowed employment the Bishop, naturally and by right, held a conspicuous station; he was always before the people, surrounded by an atmosphere of devotion; his example was a speaking admonition to the faithful; he was, where a Bishop ought daily to be, publicly in God's presence; a man, indeed, of like infirmities with others, but brought nearer to God by the sanctity of his office, and by the weighty stewardship committed

to his hands ; and therefore one who, led by these considerations for his own individual edification and that of his flock, might be expected to be seen "*daily in the Temple, at the hour of prayer.*" We are not speaking of times when the idolatrous, so called "sacrifice of the mass," imposed a superstitious obligation upon the clergy and laity to assemble daily in God's house, but of purer and earlier ages, before the exhalations from the worldly system of the Romish Church had gathered into a cloud, and overspread the half of fair Christendom with the thick darkness of mediæval corruption.

Their DAILY PRAYER in the Church was an universal custom ; and neither Bishop nor Priest would dare to be absent, for conscience' sake. Thus an identity was observed between the Bishop and his cathedral Church, just as now between the country Parson and the village Church ; the two could not be separated in idea, they were married together by popular opinion ; as the mother Church was the type of the harmony subsisting between herself and her children, so the Bishop, standing within her sacred precincts, represented the concord of the several degrees in the ministry. Much of public convenience also followed this arrangement. The city of the diocese, if not always the geographical centre, is nevertheless always a place of chief importance, easy of access, and much frequented. The clergy, when summoned or resorting to their diocesan, enjoyed the

privilege of a choral service, and might revel in that sweet harmony of sound, denied to them in their remote and undowered districts, which uplifts the soul to heaven's gates, and reflects the employments of blessed angels before the throne of God Himself.

But there came a time when, in the language of Tindal, Bishops "desired honour, gaped for lucre, thirsted for great rents, and heart's ease, castles, parks, lordships, earldoms;" then evil days lowered upon the Church, and corruption of doctrine induced corruption of manners. Lands, castles, and manorial houses were attached to the See by the mistaken piety, too frequently, of some; by others, to gild with a ray of fallacious hope the thunder-storm of penitence which breaks over the departing soul. The Baron Bishop absented himself from his lowly residence, which lay nestling under the massive Cathedral tower, and ensconced himself, with a princely retinue of armed and hired servants of the Church, within the portcullised gates of his castellated mansion. The Reformation brought with it no decided reformation upon this head, and the country seats which escaped the sacrilegious grasp of the rapacious Henry and his favourites served to seduce the Bishops from their Mother Church, from the daily service, from the severe restraints of religious discipline, by the sweets of retirement and lettered ease.

Who can wonder at Cathedrals deserted by the

laity, at cold and negligent services, when a single prebend and a score of singing men and singing boys, dragged thither to fulfil the condition upon which they can appropriate their revenues, drawl out with constrained efforts the noble and primitive Liturgy of the Anglican Church? The Bishop's throne is there, for the greater part of the year wrapped up in coverings, like an invalid, to preserve its trappings from the moth, the dust, and the damp; and even when his Lordship is in residence, relieved from his parliamentary duties, or returned home from the watering-place, or at rest after a two months' incessant triennial confirmation or visitation, as the great bell tolls the hours for matins, neither merchant leaves his office, nor tradesman his shop, nor Bishop his study; the ledger occupies the one, the waste-book the other, his correspondence, the chief business of a Bishop, according to Sir James Graham, the third; but it is because the *third* has neglected God's public service on the week-day for a century or so, that the other two, like their fathers before them, have grown up from children to men, and drop quietly into their graves, with a belief that the DAILY SERVICE is a matter which cannot by any possibility affect them, but a form, attaching itself in some curious way or other to the Cathedral Church, like the grotesque gargoyles and corbels at the angles of the walls and against the roof.

They reason, as though in olden times some benevolent-minded persons had determined upon insuring a musical treat for future ages, twice a day, under the superintendence of a Dignitary, in a building consummate in its architecture, and especially adapted for the purpose ; strangers coming to the city for the purpose of visiting the Cathedral are, they conceive, much accommodated by this arrangement ; it is also a point of attraction, and beneficial to the general welfare by causing at times an influx of strangers ; the *form*, therefore, concerns those who are paid to officiate, and no one else ; the Canon in residence must, of course, be regular in his attendance ; the minor Canon also, whose turn it is, and the Vicar-choral also ; but, say the *other two*, you never find the *third*, the Bishop, there on a week-day, nor any stray Canon, nor any person connected with the ecclesiastical body, whose turn it is *not*. And why ? Because it is a form, and the Bishop of the diocese treats it as though it were so. He is writing letters and giving audiences at matins ; he is taking his ride or his walk at the hour of vespers ; the charm has vanished, the spell is broken, the Bishop and the Mother Church suffer a personal estrangement, and in the individual neglect of the Bishop, the devotion of the Church of England, as a branch of Christ's Church universal, is called in question.

Either the regulations for the observance of daily service, as enjoined by the Church, are useful for

edification, or they are not; if they are, then the Bishop of the diocese ought to be the last person to violate them; if they are not, why are they retained so conspicuously and emphatically in the Prayer-book? "*All Priests and Deacons are to say daily the morning and evening prayer, either privately or openly, not being let [hindered] by sickness or some other urgent cause.*" Then follows a more stringent clause: "*And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, SHALL say the same in the Parish Church or Chapel where he ministereth.*" . . . Surely, in such an important matter as the public worship of Almighty God, which no true Church has ever yet refused to solemnize *daily*, which is a standing witness against worldly-mindedness, and no inconsiderable part of a soul's discipline for heaven, the Chief Pastor of a diocese, who has promised, "the Lord being his helper," "to show himself *in all things* an example of good works unto others, that the adversary may be ashamed, having nothing to say against him," should beware of giving a handle to the adversary by his own indifference or neglect, for impugning not only the discipline and ordinances, but even the legitimate character of the Church itself.

Bishops have excused themselves and their Clergy for the breach of this duty, by pleading the altered circumstances of society and the different complexion

of the times, as though what is right and essential in itself as a principle can ever be the subject of expediency—as though the present generation were too good and self-sufficient to pay that public homage, and to seek in an appointed channel that daily grace which, we repeat, no Church since the days of the Apostles has dared in theory to repudiate. There is a question how far the present disjointed state of religion might not be remedied by a larger spirit of devotion and prayer among the clergy and people ; but we pass it by, for so long as the Bishops practically head the system of disobedience to the Church's injunctions for Daily Service, so long will the subordinate clergy and the laity shelter themselves under their sanction, and conceive that public prayer is a formal introduction to a public sermon. The Romanists have us on the hip here, and hit us hard ; their prelates are not slow in pointing out the inconsistency.

And here again, also, the fault of a bad selection is evident ; the "Drawing-room Prelate," the "University man," and the "Schoolmaster Bishop" may not—it is hardly natural they should—be imbued with that deep reverential feeling and devotional habit of mind which will not be satisfied with anything less than the solemn service of the Sanctuary, and praise in the great congregation ; with a Bishop not so constituted, attendance at his Cathedral is a form, and a burden upon his spirit. It is reported

of an estimable Prelate, who, for the most part, was creditable to the State-craft which had selected him, that he used to express his thankfulness for his elevation from a Deanery to a Bishopric, amongst other things, especially because he was relieved from the necessity of a daily attendance upon Cathedral service ; he confessed the ritual, however scriptural and glowing with devotion, became flat and irksome from continual repetition ; the musical portion, also, of the liturgy palled in time upon the appetite, and ended in being wearisome. In this instance we recognise at once a constitution of mind and a temperament which ought to have disqualified such an individual for a Bishopric, without respect to the amiability and worth of his general character ; we mean, the good of the Church requires a higher tone of “ spiritual discernment ” in those who are to be the OVERSEERS of her heritage.

Nor must we fail to remark, that some of the most eminent lights of our Church, whose names are delivered to posterity as the most successful in their ecclesiastical government, were also most constant in their Cathedrals at prayer-time. SETH WARD, Bishop of Salisbury, “ never missed morning prayers, unless upon a very urgent occasion ; and when the bell commenced tolling for evening prayers he called for his episcopal dress, and went to Church, carrying with him, for the most part, all the company, his guests, who were obliged to go to prayers

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with him out of civility, if not devotion.” BEDELL, Bishop of Kilmore and Ardagh, is reported to have been “exactly conformable to the forms and rules of the Church ; he went constantly to Common Prayer in his Cathedral, and often read it himself, and assisted in it always with great reverence and affection.” These two Prelates are instanced in this place, because, as will appear hereafter, the greatest success, under God’s blessing, followed their exertions to revive a spirit of primitive piety, and to rally the affections of the people about the Anglican Church.

Bishops have complained of their want of time and laborious occupations, as incapacitating them from attending daily service. There is an old and true proverb—“*Meat and mass never hinder work.*” The proper distribution of time is the chief object of one who has his hands full of business ; and in this distribution, regard should be rather had to the highest point of duty, than to subordinate matters. Clear, however, it is that the removal of the Bishop’s chief residence from his Cathedral to some other part of his Diocese has now made it all but impossible for him to be publicly seen, day by day, in acts befitting one who “has the care of all the Churches upon him.” The Ecclesiastical Commissioners have fostered the evil ; if a palace be burnt down, they level the ruins, sell the site, and purchase a stately mansion for the Bishop in the country ; if there be no residence, or an insufficient residence for the Dean,

they traffic with the Bishop, or reduce his income, and oblige him to transfer his Palace to the Dean, and confine himself to his Castle, miles away from the Cathedral Church, where his throne and mitre stand, the empty memorials and pledges that there *is* somewhere a Bishop of the Diocese; if a Diocese is to be squared, dove-tailed, and augmented, in the revision of Ecclesiastical jurisdiction undertaken by the Commissioners, a valid excuse is readily found for abstracting the Bishop from the ancient residence of his predecessors; he is torn away, carried off, surrounded by a park and a demesne, hedged in with high deer-palings, made the tenant of a country gentleman's family house, redolent of foxes' brushes, and speaking traditionary stories of "long runs" from every corner and mantel-piece; hither the unfortunate Bishop is transported, and so awkwardly fixed that he is obliged to give out among his clergy, how much more convenient it will be for him and for them, if they will kindly take advantage of the neighbouring railway, and transact their business with him when he is in London.

The isolation from the Cathedral is, in a spiritual sense, a great evil; but the isolation of a Bishop from the clergy is seven-fold worse, and it really amounts to this—the Bishop has fled from the city to his country seat, where a small chapel has been consecrated, and the bright stuccoed front, staring with French windows and embellished with a Chinese

veranda, receives its proper share of the new appellation, PALACE, ascribed to the whole building. Hither an unfortunate Curate, upon a bare hundred a year, if driven by some dire necessity, must, by some means or other, make his way, to hold conference with his Bishop, for half an hour; the railway or the coach will whirl him along to the utmost verge of population; then he is to expend the larger share of a sovereign in hiring a fly to pilot him through the lanes and bye-ways, which stretch away from the haunts of men towards his Lordship's retreat. The poor man is in this way mulcted of some fiftieth part of his annual stipend, and should his be a case which requires three or four personal interviews with his Diocesan, he is burdened with a ten per cent. income-tax, for that year, by the Bishops and Ecclesiastical Commissioners. This is no ideal consequence, elaborated from the mere circumstance of the removal of a Bishop from town to country; but a practical grievance, felt, and complained of in low murmurs, too low to ascend into Episcopal ears.

Among Bishops, indeed, there would seem to be almost a dread of inhabiting a Cathedral city, as though there were some mortal contagion lurking within its precincts; perhaps—would it were so!—the majestic pile itself, hallowed and dedicated to the Great God of heaven and earth, falls heavily upon the conscience, suggesting holy duties abandoned, and aspirations to which the heart is untuned. It

may be that Bishops' wives and daughters never weary of their lamentations in recounting the miseries they endure while pent up in a dull county town, where they conceive themselves to be the victims of second-rate society, and martyrs to the cause of the Church. Even where palaces remain, instances are far from being infrequent of Bishops quietly sliding out of them, and managing to employ their time elsewhere, except upon great occasions, such as the Assizes, when "hospitality" to the Judges and Bar is enjoined by the modern Episcopal code; or at ordinations, or music meetings, or high festivals. Is not the origin of this evil-omened policy to be traced to the growing desire for association with the aristocracy of birth, although they themselves are not entitled to the distinction, and with the aristocracy of wealth, although they are mere tenants for life—to be identified with the peerage as of the nobility, and with the county gentry as of the old deeply-rooted family trees?

Every fresh investigation into the system shows more vividly the disease which has so long enfeebled the Anglican Church; that the Bishop, personally, sets too high a value upon the temporal accidentals of his office; while the office itself is considered not as a solemn trust towards the CHURCH, but as a function to be discharged with the approval of the STATE.

We will now set down in order the Sees, where the

Bishop's residence is no longer in the Cathedral city, or, if there be a palace attached to the Cathedral, where it is partially deserted.

CANTERBURY . . .	Lambeth Palace. Addington Park.
YORK	Bishopthorpe Palace.
LONDON	Fulham Palace. London House, St. James's-square.
DURHAM	Auckland Castle, Bishop's Auckland.
WINCHESTER . . .	Farnham Castle. Winchester House, St. James's-square.
CARLISLE	Rose Castle, Cumberland.
EXETER	Bishopstowe, Torquay.
GLOUCESTER AND BRISTOL	Stapleton Palace.
LICHFIELD	Eccleshall Castle.
LINCOLN	Riseholm.
LLANDAFF	Hardwick House, Chepstow.
OXFORD	Cuddesdon, near Wheatley.
ROCHESTER	Danbury Palace, Chelmsford.
ST. DAVID'S.	Abergwili, Carmarthen.
WORCESTER.	Hartlebury Castle.
MANCHESTER	Alkington Hall.

This list, then, shows that no less than *sixteen* Bishops are either partially or entirely estranged

from the Cathedral town, and Mother-Church of the Diocese. Some of the grievances resulting to the Church from this lamentable arrangement we have already opened ; others still remain behind. For one of the Epistles upon the day of consecration, the Church directs that St. Paul's exposition of the qualities essential for a Bishop should be read ; where, amongst others, is this one : " GIVEN TO HOSPITALITY ;" and in the last question demanded by the Archbishop of the candidate, before the act of consecration, she furnishes us with her comment and interpretation of the duty, inferred from that simple precept : "*Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help ?*"

The mention of the word HOSPITALITY, in its real signification, when coupled with the question transcribed above, can leave no doubt as to the Church's intention of the kind of hospitality enjoined by St. Paul, and recapitulated by herself. We are led, then, into the inquiry, how far the ostensible manner of their living, the charity, and hospitality, practised by the Bishops of the Anglican Church, conform with what might be expected from them in consideration of the solemn obligation to which they were pledged, when each answered in his place : "*I will so SHOW MYSELF by God's help.*"

No one would dare to impugn the benevolence—nay the munificence, the public and private gene-

rosity, of our Anglican Prelates. You can take up no report of a Society; be it the S.P.C.K., or the S.P.G., or the N.S. for the Education of the Poor, or Church Building, or Curates' Aid, or Pastoral Aid, or Church Missionary, or Bible Society, without running down a list of donations and subscriptions considerable in amount, and worthy to be styled an incitement to public exertion. In the same way the local demands of each Diocese are answered by liberal contributions; the Infirmary, the Dispensary, the Clergy, Orphan, and Widow Fund, with a numerous retinue of minor charities, claim and receive substantial marks of Episcopal sympathy; the erection of churches, the foundation of schools, the private relief afforded to sick, distressed, and unfortunate clergymen, must also be added to the drain upon the Bishop's purse.

His Lordship's revenue, under existing and proposed arrangements, is supposed to be commensurate with the exigencies of his Diocese; and, as the Bishops themselves counselled and matured the plan, we may reasonably infer that these items were not omitted in the calculation: So much to maintain the state and dignity of a Bishop; so much to enable him to live in London, during the session, for the discharge of his parliamentary duties; so much for public charities and for *what is expected* from a Bishop. We have never heard a complaint even whispered against the Ecclesiastical Commission,

upon this head ; nor its judgment questioned, nor its discretion arraigned. The general mass of Episcopal revenue was to be measured out and levelled, as men in barns use what is called a *strike* to level the surface of the corn, thrown at random into a bushel or other measure. By the operation of the *strike* the superfluous quantity falls upon the threshing-floor, and serves to supply the deficiency in other bushels. There can be no unfairness, because the capacity of the measure is determined before the *strike* is applied ; and thus the Ecclesiastical Commission acted as a *strike*, justly and impartially, to the Episcopal revenues of England and Wales. We conclude, then, that a Bishop's public charities, such as are *extorted*, we had almost said—but that is not the word ; because the Bishop thinks it becoming his station, and imperative upon his conscience, to assist in carrying forward those great objects to which Societies dedicate their funds ; but the word is, *drawn*, from him by public opinion—we conclude, therefore, that these charities are provided for in the computation of revenue to be appropriated for the necessities of his Diocese.

Every Bishop knows the per centage upon his income to which he is liable, for these purposes, in ordinary years ; and the Ecclesiastical Commission, being itself largely composed of Bishops, possessed within reach the best evidence of the facts connected with each Diocese, as it came before them to be sub-

jected to the *strike* process. There is no other way of accounting for the difference in see H and see W ; why H should enjoy £5,000 per annum, and W £8,000 ; why see A should be £4,500, and see B £4,000. Subscriptions, then, may be considered as an income-tax upon the Bishop. The vicar, without small tithes, the poor rector, and the humble curate, are worse off in this respect. The layman who has, in some way or other, pounced upon the small tithes, or crippled the rectorials, never dreams of the calls made upon the struggling incumbent by S.P.C.K. and S.P.G. and N.S., for an annual "one pound one" each ; to say nothing of a school without sufficient funds upon his hands, money required for every case of heart-yearning distress, which he would rather starve than refuse, and the consumption of meat in his kitchen for broths and soups, in times of fever and famine ; he, too, also has the Dispensary and Infirmary on his hands, for the benefit of his non-parishioners ; and he must not refuse his contribution to a neighbouring Church, which has been redeemed from the disgracefulness of a dog-hole to a state becoming its sanctity, by the exertions of the incumbent. But there has been no provision made for these urgent claims by those who handle the sums justly belonging to the living, and rapaciously torn away by the sanction of the Church's unnatural foster-mother—the State. The Vicar and Rector, in this question, are obliged to practise self-denial ;

to make a sacrifice of personal comfort, not of luxury, but of things necessary.

We will take an incumbent of this class—with £250 per annum, and a population of three thousand souls—a case which will be considered an average case. His subscriptions cannot be reckoned under ten pounds, and his alms, in the shape of food and clothing, at not less than twenty pounds more: thus he voluntarily relinquishes about *one-eighth* of his income to supply temporal and spiritual destitution. It is not *squeezed* out of his purse; his obscurity clamours for no sacrifice to the golden image, Popularity; he might, if he pleased, withhold his money from every Society, and the world would not be agitated, or lift up its hands and eyes at the indifference and flinty nature of a Country Parson; he might, if he pleased, urge upon the relieving officer all the pitiable cases which disease and poverty have thrown, like dark shadows, across his path, making him start and shudder at humanity itself; he might have steelled his resolution, closed his purse, and retreated behind the vantage-ground of his inadequate remuneration; but no—he shares his pittance, in personal contact, with his afflicted parishioners, and finds himself with £220 per annum, to live in that grade of society where he was placed by birth and education.

Suppose the Ecclesiastical Commission allowed *one-eighth* part of the proposed Episcopal revenue, for a particular Diocese, to be absorbed in public charities—

i. e., out of an income of £5,000, the sum of £620 to be so expended ; the remainder, £4,380, would be the sum considered by them equal to the sustentation of the Bishop's official position. We have not, therefore, yet arrived at the real point of enquiry—in what way, and how far, the Anglican Bishops are an example of "HOSPITALITY." Although they head the subscription list, and so are a pattern for others to follow, in the public exhibition of charity, yet, as the sum thus required is put into their hands for that object, our investigation must travel into the more private, that is to say, the individual, acts of a Bishop ; those personal traits of character which identify the office with the man, and the man with the office ; which prove how extensive are the duties of the office, and how admirably the man is moulded to discharge them ; which reflect a lustre, the one upon the other, for the illumination of the Church.

And here, perhaps, to avoid even the appearance of personality—for, be it remembered, the gist of this little book is against the system, warped and strained by the times, and not against the individuals, who have been entrained into the system, and are trammelled by it—to avoid, then, even the appearance of personality, and to put the question upon its bare merits, we shall place before the eyes of the reader the conduct of certain Prelates, long ago eminent in the Church, whose lights indeed are paled, but not quenched, by their distance from our pre-

sent sphere. And thus, in this single point of individual personal charity, we shall be able to prove, by contrast, the effect produced by a different line of action; we shall see how, and by what means, Bishops have managed to live, not merely in the admiration, but in the love, in the very hearts, of the people; how, and in what manner, they conciliated to their persons and office, as **FATHERS IN GOD**, those classes who are now the helots of the Church, voluntary outcasts from her communion, or despisers of her ministers and ordinances. It will be seen what a different temper was generated in men's bosoms by an exhibition of active charity in the personal habits of Bishops, and how the common people were led up, through the lower stages of feeling, to high degrees of reverence for the office and dignity of a Bishop, when they beheld him Apostolically, and in conformity with the example of the Divine model, "going about doing good," "visiting the fatherless and widow in their affliction," and giving life, form, and expression to the vows of his consecration.

SHELDON, Archbishop of Canterbury, in 1663, is said to have distributed the sum of £66,000—a prodigious amount in those days, when compared with the modern value of money—in his public and private benefactions. The plague raged in his time, and his hand was open to relieve the necessities of those who were left, high and dry, upon the world's sandy beach, when the overwhelming waters receded;

and his agents were even to be found on the coasts of Barbary, paying the ransom money and striking off the chains from the captive slave. He found his work of charity comprised within a few years; but he "redeemed the time;" he managed to spend this princely fortune, upon Christ's body, at the rate of some six thousands a year. It was to him the alabaster-box of precious ointment, very costly, which broken and poured out, in love to the Lord, filled the whole Church with its fragrance. The probate of his will exhibited no colossal fortune, heaped together from the spoils of his See—no windfalls in the autumn of his age, stored up for the future enjoyment of a needy train of relatives, when he their sun should have set, and the winter of its absence should have made itself felt.

JEWELL, the celebrated Bishop of Salisbury (1560), is reported to posterity with the honourable character of not only feeding the souls of his people, but also, at all times, distributing food to the bodies of the poor and the distressed. We must remember that in these days a poor-law existed—that fatal damper to the conscience, when excited by an occasional warmth of feeling to give alms, hand to hand, mouth to mouth, with the poor of Christ's flock; and therefore we are not speaking of times when the Church was entrusted with vast revenues, as the laity's almoner to the needy and distressed, but of times like our own, in which the law provides

against starvation, but does not, and indeed cannot, absolve any Christian, much less a Bishop, from performing that figurative act of humility and charity, "*washing the disciples' feet.*" Bishop Jewell's doors were always open to the poor—literally open, day by day; they were his visitors in the palace-hall, not merely at the kitchen; they were his guests, to partake of his hospitality, upon the same footing, though removed in degree and order, as the guests who now assemble in the drawing-room of a modern Prelate. From his table he sent relief to the prisoners in the county jail; "*I was in prison, and ye came unto me.*" He received into his house six poor boys, whom he educated under his own eye, and directed their studies; they sat with him at meals; and he seasoned their meat with disputations, on points of critical and grammatical knowledge in the dead languages. He also maintained several young students at the Universities, at his sole charge, besides lavishing gratuities and granting pensions to those who distinguished themselves by scholarship or moral perfections. His habits were singularly abstemious; but he was not on that account the less "*given to hospitality,*" as all his guests witnessed in the ample provisions made for their entertainment.

LAKE, Bishop of Bath and Wells (1616), kept fifty servitors in his family—persons of respectability and decayed fortunes—not so much for state, or attendance upon his person, as under the pretext of em-

ployment, to offer them a serene asylum after they had been tempest-tossed and suffered shipwreck in the voyage of life. There were then, as now, almshouses. He might have exercised his influence to place these miserable wrecks of fortune upon the foundation of another man's charity; he preferred settling them upon his own; and this is the difference to be observed between the subscription, as now, annually given to a public or private institution by a Bishop, and his own personal relief of the distressed, under his own eye and roof. A visible sympathy is wanted in the one case, which cannot fail to be present, and to be displayed, in the other; just as the electrical spark cannot be communicated through kindred bodies without the intervention of a chain or some connecting tie.

Lloyde, in his "Memoires," draws this portrait of WALTER CURLE, Bishop of Bath and Wells (1629): "He was a charitable reliever, in all places, of God's poor, his living temples; and a careful repairer of his temples and houses, his dead poor. Much maliced, because a strict asserter of the Church's authority; yet not hurt, because wary in the exercise of his own." Here came out two great essentials in a Bishop—zeal for the high trust committed to his hands, that, through his negligence or want of spirit, the Church in her spiritual authority take no damage; while, at the same time, that the lofty ground thus occupied be not argued into a stretch

of arrogance, the charity of the individual is expended profusely for Christ's sake upon his feeblest members—" *Feed my lambs.*"

Take up any biography of eminent Prelates you may please, until you arrive at the barren region of the last century, and you will find yourself walking by the side of the waters of mercy, and through pastures green with acts of loving-kindness and charity. Illustrious as they were for scholastic learning, for intellectual powers, for gifts of eloquence, and for an intimate acquaintance with the divinity of all ages and all climes, one bright quality seems to shine above the rest, to stand prominently forward, and to attract the eye with its mild splendour, like the Evening star in a summer heaven: the quality of *charity*—charity, distinguished by personal assiduity and self-denial.

"Bishop KERR" (1684), says Hawkins, in his Life, "had a very happy way of mixing his spiritual with his corporal alms. When any poor person begged of him, he would examine whether he could say the Lord's Prayer or the Creed. When he was at home, he would have twelve poor men or women to *dine with him in his hall*, always endeavouring, whilst he fed their bodies, to comfort their spirits by some cheerful discourse, generally mixed with some useful instruction; and when they had dined, the remainder was divided among them to carry home to their families. After the unsuccessful issue of the Duke of

Monmouth's rebellion, the city of Wells was filled with prisoners, without food, harshly treated, and expecting their trial, with its certain consequence, death ; some hundreds of these the good Bishop daily relieved with victuals ; nor did he stop there, but visited them in their sad extremity, daily praying with them in person, exhorting, consoling, advising, and dressing their souls for eternity.

It would be a strange sight, in these days, for a Bishop to sit down to dinner with twelve poor folk ; he might have, and has, worse company often at his table ; stranger still should words of divine instruction flow from his lips during the cheerful meal : such an act would be called unsuitable to the age and our manners ; but then our age seems to have lost the true notion of a Bishop, and our manners treat both the office and the individual, slightly and derisively. Possibly Bishops are warped into the age and manners, and both are wrong, both suffer for their error. The Bishop, in his exclusiveness, wonders why reverence for the Episcopal character and office has evaporated ; the age and manners see nothing in a Bishop, viewed as one of a peculiar order to elicit reverence, to beget love, to inspire sympathy. Would it not be well, then, for Bishops to return upon the ancient tracks, and to repair the ruins of duties forgotten, overgrown with the weeds and nettles of worldly opinion ; and, throwing themselves among and upon the people,

in acts of pious benevolence and personal feeling, to attempt regaining the hold they have lost upon the heart by a cold mannerism, and upon the understanding by the indifference of the commonalty to learn what the Church really is, when her chief Pastors sit in the clouds and dwell beyond the ken of ordinary mortals?

Let us see the effect of the contrast in the example of Bishop SETH WARD, mentioned above; and here we hold up a bright MIRROR to all Prelates, where they may read the features and the traits which best become an Apostolic Bishop of an Apostolic Church.

“ Besides what he gave away at the palace-gate, where he constantly relieved a great number of poor, he inquired after those who wanted and were ashamed to beg, and sent them money to their houses. He had also a band of pensioners; these were paid weekly, and as one died another was substituted; and those poor people who could get themselves listed in this troop counted themselves sufficiently provided for, if not for their own, yet for the Bishop’s life; for the continuation thereof they daily and heartily put up their petitions. He never went to take the air, which he used to do very frequently, but he gave liberally to the poor—not staying till they asked; it was enough if they stood in the way, or casually met him on the plains; nay, I have often seen him call those who were at a distance from him,

and expected nothing, and give them money. When his coach, or if he went a horseback, or any of his retinue appeared in Harnham, through which we usually passed to the hare-warren, all the children would immediately leave their play and cry out—*‘My Lord Bishop is coming! my Lord Bishop is coming!’* Upon which alarm *all the poorer inhabitants would appear at their doors, praying God to bless his Lordship, and received his alms.* He never went from Sarum to London, or upon his visitation, but he was accompanied part of his way by many of the citizens—I may say of all, who either had horses of their own, or could procure them for love or money, wishing him a happy journey, a speedy and safe return. But at his going forth and returning back to the city, all the way from the palace to the close gate used to be lined with regiments of poor, many whereof, upon their knees, with their hands elevated to heaven, loudly, and I dare say devoutly and heartily, praying God either for his good journey, or praising Him for his return in safety. I write not this by *hearsay*,” adds his biographer, “but as an eye and ear witness, and that not once only, but very frequently.”

Can any one read this interesting narrative without the conviction that it faithfully represents the exact relation in which a Bishop ought to stand with respect to the laity? Is it not difficult, in these days, to believe in the reality of the scene, or not to

think it overcharged, coloured too highly, and upon the verge of the romantic? Yet, if the fair city of Salisbury could speak as a witness—if that noble spire, in graceful proportions rising above the clustering houses, towers, and buildings, into the heaven's clear blue, and beckoning the far-off wanderer from the still, solemn, sea-like plain, or from the cold, dull, mysterious masses of Druidical worship, to draw nigh, with George Herbert's spirit and reverence, and to lift up the soul in the sanctuary, amidst clouds of holy melody, to the great God who made heaven and earth, who stretched out that ilimitable plain, and dispersed the heathen darkness which hung over that heathen temple—if, we repeat, that noble spire could detail in order the solemn shows and processions, the pageantry and worldly pomp which have passed beneath its shadow, to none of these could be compared the good Bishop's departure and return, surrounded with the affectionate countenances, greeted with the fervent blessings and prayers, accompanied by the ungrudging attendance of rich and poor, young and old, a patriarch in the household of faith, a true FATHER IN GOD, acknowledged and proclaimed, over the family of Christ.

Are men's hearts now framed of different and un-malleable material? is the way to their affections now unlike what it was then? are they now insensible to active virtues, or unwilling to acknowledge the loveliness of humility and benevolence, when seen in the

example of the rulers of the Church? and would they distrust, despise, or malign that Church if her Bishops generally afforded such a pattern, and won such a tribute to their earnestness, simplicity, and zeal? The contrast is painful in any cathedral city of modern days. The Lord Bishop rolls into the city in his carriage, and rolls out again, with a passing note of admiration from a lounging tradesman: "*That's the Bishop!*" and a paragraph in the County newspaper, detailing the fact, the cause, and the result of the visit. When he walks through the streets he receives the same touch of the hat, here and there, now and then, as the merchant and the mayor; the vergers bow lowly and reverentially as he enters the choir, but they are paid to do their duty, and this submissive obeisance is as much a part of it as carrying the silver mace; when he comes out of the country Church, after a Confirmation, the villagers form a lane, uncovered, respectful, and silent—it is the phenomenon of a Bishop which is about to pass; but no mutual greeting, no interchange of blessing, no gush of feeling from warm hearts, dissolves the frigid and stately march of the Lord Bishop from the porch to his carriage, heralded by bare-headed Churchwardens and followed by an uncapped Chaplain. The want of personal sympathy, of personal contact, of personal interest, of personal good offices, is here again transparent. The Bishop moves in one sphere, the laity in another; they feel it, because he makes them feel

it ; he is to them an official automaton ; he may perform external functions, but they perceive that his soul, in all the warm and generous movements of our nature, is not animating the ecclesiastical system, of which he should be the centre and the life.

It may be said, to give alms in these days, after the fashion of Bishop Ward, would be ostentatious, if not impracticable—would be Pharisaical, if not injurious to society ; and your Sir James Grahams would quote from the copy-book : “ Familiarity begets contempt.” But if the New Testament is to be believed, “ *Prayers and alms go up for a memorial before God ;*” and “ *he who gave much alms to the people and prayed to God alway,*” was the first Gentile baptized by St. Peter and anointed by the Holy Ghost. Bishop WARD’s daily prayers in the Temple and alms to the people were, we believe upon God’s Word, acceptable to Him ; the fruits of this his piety were, the edification of the Church. We want such familiarity now, if the Church is to be set up in the hearts of the people ; and this one strong observation may be taken as truth, that the temporal and magisterial affairs of a Diocese, presided over by such men, were always and invariably regulated in admirable order. The principle of love to “ CHRIST’S body, which is His CHURCH,” the single motive upon which these men grounded all their actions, pervaded their domestic habits, their personal behaviour, and their Episcopal administrations.

Of GILBERT BURNET, Bishop of Salisbury, it is recorded: "His charities were a principal part of his expense. He gave an hundred pounds at a time for the augmentation of small livings; he bestowed constant pensions on poor clergymen and their widows, on students for their education at the Universities, and on industrious but unfortunate families; he contributed frequent sums towards the repairs or building of Churches and Parsonage-houses, to all public collections, to the support of charity-schools (one of which for fifty children, at Salisbury, was wholly maintained by him), and to the putting-out apprentices to trades. Nor were his alms confined to one nation, sect, or party; but want and merit in the object were the only measures of his liberality. He looked upon himself, with regard to his Episcopal revenue, *as a mere trustee for the Church*, bound to expend the whole in a decent maintenance of his station and in acts of hospitality and charity; and he had so faithfully balanced this account that, at his death, *no more of the income of his Bishopric remained to his family than was sufficient to pay his debts.*"

Bishop BURNET has his partisans and his detractors; some who applaud his personal piety, others who impugn his motives and accuse him of duplicity; but in the anecdote just given we must all admire his honesty and singleness of purpose, his correct estimate of his responsibility, and of the duty of his

stewardship. If such had been the probity of our Bishops, of a few only, of the minority, from the days of Bishop BURNET to our own, would the Reform movement have extended itself, under the cheers and exultation of the people and the press, to the humiliation of the Mitre and the despoiling of Episcopal revenues, under the plausible term, "*equalization?*" If the Parliament had trusted Bishops, and had been obliged to confess they were faithful, just, and charitable, would it have dared to diminish from Winchester for the augmentation of Hereford—would popular opinion have acquiesced in a scheme to deprive Salisbury for the benefit of Exeter—would not the cry of the poor have penetrated St. Stephen's from the close of every Cathedral city, bewailing the robbery inflicted upon them in the person of their Bishop—would ten Mitres have fallen from the Church of Ireland, without sympathy or a popular demonstration in their favour? No; if the accounts of other Bishops, and of all Bishops had been faithfully balanced upon Bishop BURNET's plan, and the revenues distributed with the liberal hand of Bishop WARD, the country would have stood, as one man, against the invasion of Episcopal income and dignity; the use of a Bishop would have been recognized even by the Utilitarian school; and Joseph Hume himself would have cowered down in sullen silence, with the will, but not the power, to head a foray against Bishops.

Bishop BEDELL (Kilmore and Ardagh, 1680) "had his table well-covered according to the plenty that was in the county; but there was no luxury in it. Great resort was made to him, and he observed a true hospitality in house-keeping. Many poor Irish families were maintained out of his kitchen; *and in the Christmas time he had THE poor always eating with him at his own table*; and he brought himself to endure both the sight of their rags and their rudeness."

This style of living would not suit the "Drawing-room Prelate," nor the "University man," nor the "Schoolmaster Bishop." They could not understand its obligation, nor perceive its efficacy; nor, it may be added, without BEDELL's spirit, could they have performed the gigantic task of resuscitating a lifeless body of clergy, and regenerating a laity sunk in desperate ignorance and moral heathenism. Here, too, was the proof that he was not mistaken in his apprehension of a Bishop's conduct; for when the Rebellion broke out his house was untouched, "the rebels swore he should be the last Englishman driven from Ireland;" and, indeed, he was the only Englishman in the County Cavan who was left undisturbed in his possessions; his house, his out-buildings, his Church, and Churchyard were guarded by the sanctity and reputation of the man, and offered a safe asylum for those unfortunate people whom the flames had banished from their homes, and whom the sword of the avenger was pursuing for blood.

The nearest approach to the Christmas hospitality practised by Bishop BEDELL, in palaces of modern date, would be of a festive description, in the raftered kitchen, hung about with ever-greens, laurels, and mistletoe. Thither the grooms and helps, the gardeners and hangers on, a few friends of the domestic servants, and a fiddler blind, with a clarionet-boy, raked out of the city lanes, resort, upon invitation—because it is an annual custom—to a supper furnished with roast beef, plum-pudding, strong ale, and a closing bowl of punch. My Lord is told he must dine at five, because the annual solemnity is being celebrated below stairs that evening; and bearing this in memory, as tea is announced in the drawing-room, he glides quietly into the kitchen, looks on and smiles, bids the interrupted dance proceed, and wishing his guests a merry Christmas and a happy New Year, departs for another twelve months from the eyes of the astonished scullion. As the door closes behind him, the health of “the good Bishop” is proposed by the butler, responded to by the men in loud cheers, and welcomed by the maids with a flourish of handkerchiefs; the rude uproar follows the Bishop as he ascends the walnut staircase; and echoing along the silent corridors, finds an answer and a soft whisper of approval in his heart—“*Given to hospitality.*”

Strype says of Archbishop PARKER: “His office did not so much adorn him as he his office.” He

lived in the "port of a Bishop," as he called it. His opinion was, that Bishops ought to be "hospitable and charitable, and patterns of learning and virtue." "Besides his entertainment of officers of his household, and chaplains and learned men, foreigners as well as others, he had all kinds of workers in the fine arts and making of books. His family was not only great, but good—not only large, but learned; his house, rather a Church and an University than a palace. He employed engravers also. Yet with all this expenditure, by frugal management, he subtracted nothing from the revenues of the Archbishopric, but delivered them on, amplified, to his successors Nothing was to be seen in his household but what savoured of modesty, piety, civility, and sobriety. And as his family was copious, so it was elegant, and well composed in decent order. It consisted of the youth of both qualities—that of gentlemen and that of the *plebeian degree*. But both sorts well chosen; for he would admit none to live under him, but such as truly and sincerely feared God, and beside their daily attendance, employed themselves, at leisure hours, in some kind of laudable exercise—as in reading, making collections, transcribing, painting, drawing, or some other application in learning or art There was plenty of all sorts of wholesome provision, both for eating and drinking; the daily fragments thereof did suffice to fill the bellies of a great number of hungry people

that waited at the gate. The discourse and conversation at meals for the most part consisted in framing men's manners to religion. He was, indeed, a mortified man to the world, and the things of it ; yet his disposition led him to do things agreeable to his quality and condition ; and, therefore, though he was above the affectation of magnificence, yet he used magnificent hospitality and great housekeeping, befitting his rank."

Munificence, combined with charity and tempered by sobriety, stands out, a conspicuous object, in the portrait of Archbishop PARKER. When one looks back upon the shadows cast by these great characters upon posterity, it is with amazement at their gigantic proportions—gigantic in their learning—gigantic in their piety—gigantic in the exercise of Christian virtues—gigantic in their munificence, hospitality, and charity. We seem, after such a retrospect, to have been born in a pigmy generation, inflated with much self-conceit, but actually small in mental stature, dwarfish and stunted in mind, crippled and contracted in principles. The only vestige remaining, in the Archiepiscopal see of Canterbury, of this munificence, would seem to be what is called "The Archbishop's Public Days;" of which notice is given, by advertisement in the daily papers, that on a certain day names will be received of persons intending to dine with his Grace, and that prayers will commence at a certain hour. There is something

enigmatical in the intimation ; few persons can tell anything about it. We intended putting down our name, with the desire of investigating the matter, but were deterred by the suggestion of a friend, that some veil of etiquette might possibly be flung over our name, and cover us, when repulsed, with confusion. There is, however, a recognition of some ancient usage—the print upon the sand, which speaks of a something full of life and vigour having been there once—the trace of a custom evaporated—the shell and husk, without the kernel.

MORLEY, Bishop of Winchester, 1662, “could never be persuaded to purchase any thing for himself ; the aim of his whole life seemed to be to enrich the poor and those who were deserving of his friendship. When the king granted him the Bishopric, he said—MORLEY will never be the richer for it.”

MORTON was Bishop of Chester, 1616, and was translated to Durham, 1632. His biographer writes thus : “He was extremely bountiful to the poor of all sorts, where he resided, or by the way he travelled. At Durham, besides his daily alms to the poor at the Castle Gate, he gave so many gowns of blue cloth, to certain poor men, as he had been years Bishop of Durham, with their diet in the hall four days in the week. He maintained several poor scholars at the University ; and there seldom came any scholar to him, whether English or foreigner, whom

he did not receive and entertain with free hospitality, and dismiss with a considerable sum of money, proportionable to his parts and merit. Out of an old decayed chapel, at Bishop's Auckland, he built a fair grammar-school, endowing the master with £24 per annum for ever, and he augmented small livings within his gift He entertained King Charles I. and his court, and at least the officers of his army, all at one time, in the first expedition towards Scotland, which cost him above £1,500 in one day"

We shall mention a few more instances before noting down the reflections to which these extracts naturally give rise.

Of HOOPER, Bishop of Gloucester and Worcester (1550), it is recorded: "If you entered into his palace, you would suppose you had entered into some church or temple. In every corner thereof there was some smell of virtue, good example, honest conversation, and reading of Holy Scriptures. There was not to be seen in his house any courtly roystering or idleness; no pompe at all, no dishonest word, no swearing could there be heard. Twice I was, as I remember, in his house in Worcester; where, in his common hall, I saw a table spread with good store of meate, and beset full of beggars and poore folke; and I asking his servants what this meant, they told me that their lord and maister's manner was to have customably to dinner a certain number of poore folke, of the said citie, by course, who were served, by foure

at a messe, with whole and wholesome meates ; and when they were served (being afore examined by him, or his deputies, of the Lord's praier, the articles of their faith, and ten commandments), then he himself sate down to dinner, and not before."

The Dean of Connor, in his funeral sermon upon the death of that golden-mouthed and silver-tongued Bishop, JEREMY TAYLOR, thus sums up, into one grand total, the items of that charity which he from day to day dispensed : " But the hungry that he fed, and the naked that he clothed, and the distress that he supplied, and the fatherless that he provided for ; the poor children that he put out to prentice, and brought up at school, and maintained at the University, will ever sound a trumpet to that charity which he dispensed with his right hand, but would not suffer his left hand to have any knowledge of it."

Should the reader have attentively considered the cases laid before him, to furnish the contrast with modern experience, he may be inclined to enquire, how these Bishops managed to provide revenues for an expenditure so lavish upon hospitality and almsgiving. The comparison will be immediately instituted between the incomes and values of the sees, NOW and THEN—between the aspect of society, its habits and usages ; and the conclusion might be hastily adopted, that what was practicable THEN, in a pecuniary sense, is impracticable NOW ; that what was

in keeping, in perfect keeping, with the ideas of the age THEN, would be obsolete and absurd now.

With respect to the differential value of Episcopal revenues, at the two distinct periods, it must not be forgotten that all the examples we have introduced range between the Reformation and the commencement of the 18th century, after the sees had been rifled by that obscene bird of prey, the eighth Harry. The Ecclesiastical Commission regulations are not yet in full play, and may therefore, for our purpose, be deemed beside the question ; consequently, the sees were THEN the same as NOW, in regard to the proportionate value, the difference existing in the corresponding value of money ; and this difference we conceive to be trifling, in the adjustment of the question of means. If a sheep could then be purchased for a few shillings, the rent of an acre of land was also a few shillings ; if articles of consumption were cheap and wages low, money was scarce and represented more commodities than now, when money is plentiful, wages high, and rents higher still. Winchester, with £10,500 per annum in 1848, is much in the same pecuniary state as in 1648 ; Durham, before its wings were clipped by the Ecclesiastical Commission scizzors, in the hands of the princely and munificent BARRINGTON, could as well afford to guerdon royalty, out of zeal and loyal affection, with £1,500 in one day, as in the days of the Church's true son and martyr, Charles I.

There is, however, a good reason why the Bishops of the nineteenth century are unable, even if they had the inclination, to emulate the Bishops of the seventeenth in their hospitality and charity ; we have said before, that the subscription part of a Bishop's almsgiving is already provided for by an estimate, if it be insisted that we must take the Ecclesiastical arrangements into our calculation. Can, then, a Bishop of these days, out of his income, feed the poor in his hall, distribute alms with his own hand, maintain poor students at the University, succour the distressed, hospitably entertain his neighbours, do something towards providing a supply of clergy for the Church, by educating, under his own inspection, poor but respectable and intelligent boys ? can he in justice to himself imitate, even at a great distance and with much short-coming, the active deeds of charity, the good works and the large-hearted generosity of a WARD, a JEWELL, a MORTON, and a HOOPER ?

There is a fatal stumbling-block in the way to begin with ; men are selected for Bishops into whose minds such a course of Episcopal duty never entered, not even in the shape of a dream by night or a vision of musings by day. We have shown this to be the fact already abundantly ; the stuff of which they are made is not the right sort for this species of self-denial and personal humility ; the courtier Bishop, the scholar Bishop, the political Bishop, are each in a *profession*, according to their

views; at its head, with ambition satisfied; reaping its fruits in exalted dignity, in an influential position, in a peerage and an income adequate to sustain the respectability of a Peer. But there is something beyond this of a still more serious nature, an obstacle which is ever a stumbling-block before the Bishop's feet, if he would walk upon the ancient apostolical ways; it is the tyranny of modern society, the presumed necessity of following immediately in the world's wake, and of casting forth precious goods upon the waters to secure an unruffled voyage; the luxurious, fantastic, and unnatural way of living, in what are termed the refined and polished regions of society; a cast of action and thought, detrimental even to an aristocracy of birth and wealth in the popular eye, but absolutely suicidal to an Episcopacy which ought, from its divine origin and spiritual functions, from its unworldly character and sublime mission, to live and reign in the hearts of the people.

The alleged necessity of a house in London while the Bishop, in the height of the season, is attending upon his Parliamentary duties, forces upon him an expensive establishment, and entertainments of a similar description to the rest of the world. He is involved in the hurry and the mental dissipation of a London life; he is separated, personally, from his Church, his Diocese, and his flock, for months at a time, except the communication be maintained by clouds of penny-postage letters, or by rapid messages

along the wires of the electric telegraph. The life becomes the life of a Peer, not of a Bishop ; the exclusiveness which belongs to the rank of the one, and binds him within the limits of his own sphere, among persons of similar tastes, education, and habits with himself, legitimately, rightly, and according "to the orders and degrees among men," is wrong, sinful, and unworthy of his sacred calling in the other. The character of a chief Pastor of Christ's flock throws a different colouring over a Bishop's station, even when he stands side by side, claims an equality, and votes with a Peer. Though nominated by the Royal Prerogative, he must have essentials which no human hand can bestow—the sealing of the HOLY GHOST, "*for the office and work of a Bishop in the Church of God ;*" this is the distinguishing mark by which he is conspicuous in the world ; the appendage of worldly honour and dignity in the State must be rated under it ; and, consequently, the spiritual Peer must not live as a temporal Peer, but as a Bishop.

So, whatever tends to withdraw him from his flock as an example, a living example seen and known of all men, in conversation, in devotion, in public and private habits, is injurious to himself and the Church. Whatever mode of life may divert the revenues of his See from the trust for which they were designed, either to enjoy the luxury of a town life, or the indolence of a country gentleman, or the learned inactivity of a scholar ; to fare sumptuously

every day, and to be clothed in purple and fine linen ; to take a lead in the pride of fashionable life, and to be celebrated for equipages and servants—

——“*digito monstrari et dicier : Hic est*”——

this mode of life, whatever it may be, is inconsistent with the high claims of the spiritual office ; nor may the truth be concealed any longer. It is evident, the absence of that class of virtues and true Episcopal ornaments, which cluster about the characters and shine in the biography of the Bishops above mentioned, combined with the fact of our Bishops having taken their stand above the middle and lower ranks of society, isolated from them, but fraternised with the nobility of the land, is the main source of the contempt now poured upon their order by uncandid and ignorant minds, the true source of the Church's weakness, and of her incapacity to cope with the tempest which is bearing down upon her from every quarter of the compass.

This is no fresh grievance in Christ's Church ; it is the same, or has been the same at several times, in every branch of it, corrupt or incorrupt. Laxity among the Bishops has always most deeply wounded the side in Christ's body, and pierced it to the heart. Might not these words, written by Strype, of the year 1553, be predicated of the year 1753, and, not to press the matter too closely upon our own heels, for fifty years afterwards ?

“As to the Bishops, though some of them were learned and conscientious, yet the rest, and the greater part, were such that there could be no good discipline exercised for the restraint of sin. King Edward said, ‘It were necessary that those that be appointed Bishops were honest in life and learned in their doctrine; that by rewarding such men others might be allured to follow their good life.’ In consequence of the evil example of Bishops, the word itself became odious, and the word ‘superintendent’ began to be affected and to come in the room. Bishop Ponet, in defence of the word ‘superintendent,’ remarks—‘Who knoweth not that the name *Bishop* hath been so abused, that, when it was spoken, the people understood nothing else but a great Lord, that went in a white rochet, with a wide-shaven crown, and that carried an oil-box with him, wherewith he used once in seven years, riding about, to confirm children?’ ”

The tyranny of society might frighten even a timid but conscientious Bishop from fulfilling the duties of hospitality and alms-giving as he ought; he might be ashamed to dine early and feed the poor; he might shrink from becoming acquainted with their ignorance and rags; he might be unprepared to surrender much of his domestic privacy; to live under the shadow of his Cathedral; to be daily at prayers; making as much of the labourer as of the tradesman, of the tradesman as of the nobleman; to devote his money and time upon others, for the wel-

fare of the Church, rather than upon his own friends and relatives, or for his own ease and comfort. This may be all true ; but, at any rate, let us see this *spirit* evinced by pushing aside the formality of modern usages ; by adapting itself to the notions of the age, where practicable, without losing its essence ; and by presenting a Bishop in his true colours before the world as a FATHER IN GOD and OVERSEER OF CHRIST'S FLOCK.

Although we have taken all our illustrations from the times since the Reformation, in closing this portion of our subject we are unwilling to pass on without recording the extraordinary alms-giving of Robert Winchelsey, Archbishop of Canterbury, 1294 ; first, because, it is almost incredible, even while the Church's possessions were yet untouched and vast ; and secondly, because it proves the effect to be invariable, in all ages and in every condition of the Church, in reaching and binding the affections of the people to a Bishop who is personally mindful of this important duty :—

“ He gave an annual sum of money for the sustenance of as many students as possible at the University. In his daily distribution of alms he is said to have surpassed all the Archbishops of all times ; for beside the relics of his table, on each Sunday and Friday, he gave to every single person who asked for bread as much as was worth the fourth of a penny” (the fourth part of a man's wages, *per diem*) ; “ and sometimes, when it was a dear season, the beggars

flocking together amounted to not fewer than *five thousand* men, seldom to less than *four thousand*. Besides to infirm and aged people, who were not strong enough to go forth to beg alms, he ordered a loaf to be sent to each, and some trifle of food besides. Moreover, he assisted those who had fallen by misfortune from prosperity to want, and whom shame prevented begging, with gifts of clothes and money. For these, and other virtues of his soul, he was pointed out as a Saint by the unlearned people; who, coming in crowds to his tomb, superstitiously worshipped him there."

Another question in the Office for the Consecration of Bishops presents itself thus: "*WILL YOU DENY all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?*"

ANSWER.—"*I will so do, the LORD being my helper.*"

We have considered, in all its bearings, the motives upon which individuals are for the most part selected to fill the office of a Bishop; we have drawn the lines of a Bishop's hospitality, munificence, and almsgiving, as they appear finely and carefully painted in the portraits of some who have passed years ago to their glorious inheritance, to receive "their crown from the Chief Shepherd of our souls." The question

just quoted from the Consecration Office, leads us a step further into the privacy of Bishops; so far, at least, as anything connected with a "Ruler in the household of faith" can be said to partake of a private nature in a country like ours, where that amiable impersonation of collective folly and wisdom, good sense and nonsense, ignorance and knowledge, called the PUBLIC, stands Argus-eyed, peering even into the Queen's closet, accompanying her in her walks, and greedily devouring even the gossip of her nursery. We say, a Bishop cannot expect to be exempt from intrusive curiosity into his private habits, any more than his Royal Mistress. The Incumbent and the Curate of each petty parish are subject to the public scrutiny of all their movements, from the hour of their rising to that of their going to bed; from the colour of their shaving-soap to the number of glasses of wine taken after dinner; from the time devoted to the compilation of the Sunday homily, to the name of the newspaper they may daily or hebdomadally peruse.

In every circle of society there is a watch kept upon the actions of those who move actively in it, or are at its head; the Beadle, the Relieving Officer, the Surgeon, the Town Clerk, the Alderman, the Mayor, the County Magistrate, the Vicar, the Rural Dean, the Archdeacon, the Dean, the Bishop, the Lord-Lieutenant, each has his system, of which he is the centre, and subject most peculiarly to the influ-

ences within that system ; but the larger the body, the more numerous are its satellites ; the more conspicuous its position and motion, the more anxiously, constantly, and attentively, are the telescopes and magnifying-glasses applied to mark its phases, note down its eccentricities, and observe its diurnal courses ; the lesser bodies are each subject to microscopic gaze ; but any irregular movement among them is considered to be scarcely worth noticing, when compared with the spots upon the greater luminaries. The Public has always its monster telescope levelled against the constellation of Bishops ; and the result of its observations, although in many instances perverted through a false medium, leaves an impression favourable or unfavourable, as the case may be, to the advantage or the disadvantage of the Church, in an age not remarkable for distinguishing between essentials and accidentals.

Thus, when it is whispered that a carriage with a mitre painted on the panels was seen in the string down the long ride at Ascot Heath on the " Cup day," having conveyed thither the junior members of his lordship's family, while the good Bishop was innocently taking his turn in the deserted Parks, or fruitlessly attempting to catch the stray and forlorn Secretary of some board from which he is anxious to obtain some necessary information—the rumour finds its way into a Radical print, and Dissenters elevate

their hands and eye-brows at the positive fact of a Bishop having been seen at Ascot, on the race-day, "*taking the odds against the favourite.*" There is no exaggeration in this supposition, absurd as it may seem ; and a few more such like cases are indented upon the Puritan and Bishop-hating section of the people, from year to year in the history of non-conformity, until joining together the petrified fragments (which have for some two centuries lain imbedded in their prejudices), they delineate the portrait of a Bishop to be that of a monster-like ecclesiastical ichthyosaurus, suitable perhaps to the antediluvian ages before the Reformation, but totally unfit for modern times, whether his construction, mechanical powers, or organs of mastication and digestion be considered.

Again, when the Bishop's lady is so rash as to place her name on the list of patronesses of a ball to be given for the benefit of a county charity, the *Record* takes occasion to publish the names of the young clergy present ; and to administer a lecture to the Bishop "to rule well his own house." The remonstrance and the rebuke are disseminated far and wide, echoed and re-echoed by "religious prints," until the "religious world" feels a spasm and a qualm, and believes from the bottom of its throbbing heart, that the Bishops of the Church of England care less for a pious body of clergy than for

the means afforded them to indulge their families, and to confirm their clergy in indulging in the frivolities of worldly amusements.

When my Lord Bishop, in the plenitude of a heart "given to hospitality," seizes upon the Assize Sunday as the only vacant day for entertaining the Judges, the High Sheriff, and the Bar at dinner, two or three hours after the conclusion of afternoon Cathedral service, in how many family circles is the right and wrong, the expediency and in expediency, of the entertainment on such a day, discussed; and how many apologies does it furnish to the Tradesman and the Merchant "to see their friends around them," under the plea of necessity, upon a day sanctioned by the Lord Bishop of the Diocese?

If my Lord is a late riser and indolent, or given to study and rarely seen except upon business—if he is fond of riding in the direction "where the hounds throw off, and are sure to find"—or if he is incessantly dining out in the country, and giving large parties at the palace in return—if he is a Director of the Ancient Concerts, and frequently lettered in the Court Circular—if he is a constant visitor at Brighton, and, what with Parliamentary duties, watering-places, and tours, absent from his Diocese for a good slice of the year—we may make up our minds to the fact, however easily defended the Bishop's conduct may be, however irreproachable his moral habits, however incapable of deliberately

breaking through his own interpretation of his consecration vow, you shall be sure, nevertheless, that each of these instances is worked up by a certain class of religious thinkers, is put to the account of a corrupt and worldly Church system, which engenders Bishops, with affections estranged from apostolical discipline, self-denial, and devotion.

Then again the question recurs with tenfold force : Have we the description of men selected for our Bishops who, from principle and from a conviction of what is due to the Church, to spare her these malignant stripes of scandal and undeserved ill report, are strong-minded enough and sufficiently elevated in their views to put down the calumny for ever, by adopting in their private habits, and in their domestic course of life, caution, prudence, and self-restraint? If we have such men, how are they to set about the work? for it must be confessed, the present age, in its manners, seems to have lost sight of all rules and methods of strict sobriety and holy living. The public do not, and will not, interpret the solemn question asked at the consecration, with the latitude given to it by a Bishop himself; they require to see in him a marked difference from others, his equals, in his mode of living; inasmuch as an "*example*" supposes a higher degree towards perfection than is demanded or attainable by the common herd of mankind. We are consequently thrown again upon our resources, to discover such models as may serve

to embellish the portrait of a true Bishop of the Anglican Church ; premising that, in this instance, much ought to be allowed for variety of temperament and human infirmity, so far as particulars are concerned.

ARTHUR LAKE, BISHOP of Bath and Wells (1616), was " so blameless in his life," according to Walton, his biographer, " that even they who hated his order could not cast any aspersion upon him ; such also was his austerity in diet, from his University commons to his dying day, that he generally fed but upon one, and that no dainty dish, and fasted four times a week from supper ; his abstemiousness in wine was remarkable. In his palace the rankness of housekeeping broke not out into any riot, and a chapter was constantly read every meal by one kept for that purpose ; every night, besides Cathedral and Chapel prayers, he prayed in his own person, with his family, in his dining-room."

" As ANGEL is applied to the office of BISHOP," BEDELL, BISHOP of Kilmore and Ardagh (1630), " thought it did oblige him to an angelical course of life, and to divide his time, as much as could consist with the frailties and necessities of a body made of flesh and blood, as those glorious spirits do, between the beholding the face of their Father in heaven and the ministering to the heirs of salvation. He thought it a disingenuous thing to vouch antiquity for the authority and dignity of that function, and

not at the same time to express those virtues and practices that made it so venerable among them," *i. e.*, the ancients.

MORTON, BISHOP of Durham, "was often up at his devotion and study before four o'clock, even after he had lived above four-score years, and yet very seldom went to bed till after ten. His conversation was such for piety and devotion as well became a Christian Bishop. He would often deny himself some portion of that time which should have been for his sleep, to rise out of his bed and spend it in prayer. He never could endure a soft, much less a down, bed; but either a mattress, or a single quilt, which was his usual manner. He lay upon his straw bed, even when he was above four-score years of age, and would not be persuaded from it till cramps and other infirmities compelled him. His study-gown was sometimes of a coarse black hairy rag; and his constant diet, when not visited by strangers, was one meal a day, through almost the whole of his life, which, in his middle age and before he was Bishop, was usually a supper; in his declining age, and after he was a Bishop, usually a dinner, and that but a spare and slender one to himself, though bountiful and generous to his guests. He very seldom or never drank strong drink, and wine most rarely, and that in a very small quantity."

There might appear a touch of asceticism, or sour contempt of the usual indulgences of life, in this

extreme moderation, and even abstinence from creature comforts ; but, if the reader will glance back a few pages, he will find indisputable proofs of this Prelate's warmth of feeling, in a free and hospitable lavishing of those comforts upon others, which in a measure he denied to himself ; and his great and successful earnestness in the cause of the Church, and of the truth, will be found recorded below in its proper place ; the conclusion, therefore, is, that in "bringing his body under," in "subjection to the spirit," the principle upon which he acted was, to discipline himself for the service of his Heavenly Master, to remove the clogs and hindrances with which human infirmity impedes the more noble exercises of the soul, and to stimulate others by his own example to habits of Christian temperance.

The biographer of RIDLEY, BISHOP of London, 1550, gives us this interesting picture of his manner of life :—

"Hee using all kindes of waies to mortifie himselfe, was given to much praier, and contemplation. For dulle everie morning, so soon as his apparell was done upon him, he went forthwith to his bed-chamber, and there upon his knees praied the space of halfe an houre, which being done, he immediately went to his study (if there came no other business to interrupt him) where he continued till ten of the clocke, and then came to COMMON PRAIER, dailie used in his house. The praiers being done he went

to dinner, where he used little talk, except occasion by some had been ministered, and then was it sober, discreet, and wise, and sometimes merie, as the cause required. The dinner done, which was not verie long, he used to sit an houre, or thereabouts, talking or playing at the chesse ; That done he returned to his studie, and there would continue, except suters, or business abroad were occasion of the contrary, until five of the clocke at night, and then would come to COMMON PRAIER as in the forenoone: which being finished he went to supper, behaving himself there as at his dinner before. After supper recreating himselfe with playing at chesse the space of an houre, he would then returne againe to his studie, continuing there till eleven of the clocke at night, which was his common houre for going to bed, then saying his praiers upon his knees, as in the morning when he rose. Being at his manor at Fulham, as divers times he used to be, he read dailie a lecture to his familie, at the common praier, beginning at the Actes of the Apostles, and so going throughout all the Epistles of St. Paule, giving to every man that could reade, a New Testament, hiring them besides with money to learne by heart certain principall Chapters, but especially the 13th c. of Actes, reading also unto his household oftentimes the 101st Psalm, being marvellously careful over his familie, that they might be a spectacle of all virtue and honestie to other."

JEWELL'S (BISHOP of Salisbury) manner of life was thus : " With regard to his more private conduct, he rose at four o'clock in the morning, and after prayers with his family at five, and in the CATHEDRAL at six, he was so fixed to his studies all the morning. After dinner his doors and ears were open to all suitors. At nine o'clock he called his family together, exhorted them, and went to prayers. He then retired to his study till midnight. This watchful and laborious life he spent for many years, without any recreation at all, except refreshment of meals, and a very few hours' rest at night." " With all this devotion and self-denial, he was neither sullen, morose, or unsociable in his temper."

JOHN DOLBEN was BISHOP of Rochester, 1666, an eloquent and extempore preacher :

" Him of the Western dome, whose weighty sense
Flow'd in fit words and heav'nly eloquence."

" He turned all the slander of his enemies into the best use of studying and knowing himself, and keeping a constant watch and guard upon his words and actions, practising ever after (though hardly to be discovered, unless by nice and long observers) a strict course of life and a constant mortification."

These are certainly bright examples of holy living and apostolical practice. Many men, perhaps, from physical causes would be unable to attain this near

approach to a perfect walk with God ; but he who is to be esteemed in a Diocese the spiritual leader of the people, ought himself to be endowed with such a frame of mind, and to be so alive to the responsibility of his office, as to be ready cheerfully to sacrifice much that is lawful for the sake of inducing his flock willingly to resign that which may be lawful, but is not expedient. How can the laity, as a body, hold themselves loose from the world, be exact in their devotions, and simple in their piety, when he who, at the head of his clergy, and with his clergy, should be eminent above others in showing a contempt for earthly things, in comparison with the lofty aims of an immortal being, is in no respect distinguished from the families by which he is surrounded, either in the management of his household, the outward decorum, or the internal regulations of his domestic economy ?

It is not saying too much, that even in these days a Bishop's palace ought to be redolent of piety, so that when one entered, it might be felt the great object of man's existence, preparation for eternity, was not forgotten *there*, whatever might be the case generally in the land ; nor, indeed, would it be trespassing too far upon the weakness of humanity to say, we should expect to see in a Bishop's private habits a greater degree of excellence, a more chastened demeanour, a more devout and mortified carriage, a deeper and more abiding sense of the awfulness of

futurity, than in an ordinary individual. If the Episcopacy be ever considered otherwise than a profession, this must be the case; "the care of all the Churches," which bowed down an Apostle's strength, can hardly fail in sobering the spirit and clouding the brow of a serious conscientious Bishop; it will form his habits of life in a mould commensurate with the divine and momentous subjects always pressing upon his mind, and taxing the energies of his soul.

We may imagine, then, a Prelate of this order and range of thought laying aside equally the pretended merit of a Romanist and the sickliness of a Tractarian, earnestly, soberly, and in God's fear, chastening his body by carefulness in his diet, schooling his mind by much thought, meditation, and study—ruling his household diligently, and instructing them in the lines of Evangelical righteousness—in a word, "showing himself, IN ALL THINGS, an example of good works unto others, that the adversary may be ashamed, having nothing to say against him." But *the adversary* is now never silent; in the public press, in the public meeting, in the dissenting conventicle, wherever men gather to discuss either the disadvantages of a State Church, or to assert grounds for her humiliation, the want of self-denial—the absence of humility—the enjoyment of a large income, selfishly spent, as it is presumed—the display of the pomp

and circumstance of official station—the arrogance of a spiritual lord; his deficiency in unction; the cold atmosphere which abides in his vicinity; and the visible carelessness of his household as to religious duties, or, at least, not distinguished from other servants in the families of the nobility—these are the themes upon which orators dilate, and editors write, when they would inflict a fatal blow upon the Church, repudiate her divine authority, and deny her usefulness.

If the exhibition of private character had been different in Bishops, that fact itself would have been a sufficient disproof. Such language, then, would not have been heard, nor, if heard, endured; but the speciousness of the allegation is helped forward by what is seen and is notorious; and thus every knot of Puritans sets up its bilious and lean pastor, with his thread-bare coat and broken-kneed pony, as an Apostolical model, without touching upon disputed points of doctrine, far more consonant with primitive Christianity, than he, who, boasting and possessing Apostolical descent, is distinguished from the rest of the clergy by a train of menials, a sumptuous equipage, a country house, and a sort of easy good-natured indifference to the progress of spiritual affairs, provided his mitre be unshaken and his seat in the House of Peers reserved!

Would ROBERT ABBOTT, BISHOP of Salisbury (1615), have been loved with such a rare affection

by all classes while living, or embalmed in the sighs and tears of a mourning Diocese when dead, if he had been a Prelate of the stamp coined in Sir James Graham's mint, and issued under his authority, as the true representative of Episcopal worth? "He had so endeared himself," writes the recorder of his virtues, "to the inhabitants of Sarum by his diligence in the Pastoral charge, by his hospitality and bounty to the poor, and lovely and lowly carriage even towards his inferiors, that he was universally lamented."

We may here quote an apposite passage, by way of confirming the views we are anxious to impress upon the reader's mind, from Isaac Walton's *Life of BISHOP SAUNDERSON* :—

"It ought to be considered (which I have often heard or read) that, in the primitive times, men of learning, prudence, and virtue were usually sought for and solicited to accept of Episcopal government, and often refused it. For they conscientiously considered that the office of a Bishop was not made up of ease and state, but of labour and care ; that they were trusted to be God's almoners of the Church's revenue, and double their care for the Church's good, and the poor ; to live strictly themselves, and use all diligence to see that their family, officers, and clergy, became examples of innocence and piety to others ; and that the account of that stewardship must at the last dreadful day be made to the Searcher

of all hearts ; and for these reasons they were in the primitive times timorous to undertake it."

Nor should the reason which elicited these remarks be unnoticed, as perhaps leading us to the true cause why so many excellent Bishops were appointed in an age most remarkable for its profligacy and sanctity ; for its profligacy in the higher regions of society, for its sanctity in the lower. The nomination to Bishoprics was not then a political engine for rewarding party adherents, nor was it a coveted portion of Ministerial patronage, but lay in the breast of the Sovereign, a matter of personal responsibility towards God and the Church, and therefore demanding anxious consideration and advice in quarters best qualified to give it, when a See became vacant. " This," continues honest Isaac, " is mentioned by way of preparation to what I shall say more of Dr. Saunderson ; as namely, that at the King's return Dr. Sheldon, the late prudent Archbishop of Canterbury (than whom none knew, valued, or loved Dr. Saunderson more or better), was by his Majesty made a chief trustee to commend to him fit men to supply the then vacant Bishoprics. And Dr. Sheldon knew none fitter than Dr. Saunderson, and therefore humbly desired the King that he would nominate him ; and that done, he did as humbly desire Dr. Saunderson that he would, '*for God's and the Church's sake, take that charge and care upon him.*' "

We have now dismissed that part of our subject, which refers especially to the conduct and habits of a Bishop, considered as an individual promoted to a high and sacred office, where a spirit ought to be developed, in every relation of life, consistent and harmonious. Our object leads us onward to follow the Bishop through his public functions, the administration of his Diocese, and the government of his clergy; an important and wide range, where the enemies of the Church equally take exceptions against her purity and efficiency, upon the ground either of laxity, neglect, or self-will upon the part of her Chief Pastors, and where it is equally necessary, as before, to hold up the MIRROR OF A BISHOP.

The QUESTION in the "Consecration Service" which glances at the Bishop's relations with his clergy, is as follows:—

"Will you be faithful in ordaining, sending, or laying hands on others?"

ANSWER.—*"I will so be, by the help of God."*

The first point we are anxious to discuss is, the degree of intercourse which ought to subsist between the Bishop and his clergy, for the real good of the Church. There is no sore which festers more grievously in the bosoms of the clergy than the limited personal acquaintance with their Bishops. This feeling seldom finds expression, or a form for its conveyance to the ears of the Diocesan; but it is the subject of complaint at decanal meetings, at what are called

clerical meetings, at social dinners in Parsonage-houses, in private conversations, and in the evening ride home after visitations or confirmations. We fearlessly state a fact, to be proved by abundant evidence, that there is no Ecclesiastical body upon the face of the earth less in contact with its superior and governing powers than the clergy of the Church of England; nor any, where the character of the clergy, their peculiar talents, their excellences, their defects, the result of their teaching, the state of their parishes, are known more superficially than by the Bishops of the Church of England. This may be the fault of Dioceses too large, duties too heavy, and distractions too frequent; here, possibly, the Peer may clash with and impede the Bishop, without much blame to the individual.

Such a state of things, if he did but know its extent, would gladden the heart of Sir James Graham. He would find the exclusive system carried out more efficiently than he could have possibly imagined; instead of fervent aspirations for a Bench of Bishops entrenched behind formal and stiff observances, and fulminating every now and then a missive per Post to the Incumbent or Curate of a neighbouring parish, upon clerical matters; he would find to his astonishment, in a general point of view, his picture of hope to be a reality, his vision substantial truth.

The Romish Priests in this country are in con-

tinual intercourse with their Bishops. The mind and the intellectual strength of each man are weighed and scanned, before he is placed in any particular position ; and when so located, he is not withdrawn from the eye, nor from the personal sympathy of his Bishop. He knows where to go for advice in doubtful points, in difficulties and straits ; he knows where he shall never fail in receiving the wisest counsel for the prosperity of his Church ; he has a refuge to which he may always fly, in the hour of his discomfiture and mental anxiety, where he is confident words of comfort will flow into his ear, and the pastoral staff be stretched out to sustain his feeble steps. The confessional may serve to tighten the connecting band which unites the Romanist Bishop to his Priest, but it does not in the first instance wrap it round their hearts. That office belongs to a deeply-seated principle, which is the secret of Rome's aggression, and, at times, successful inroads upon a purer Church and an unmutilated faith ; namely, the devotion of her sacerdotal community, from the highest to the lowest, from the Pope himself to the meanest " ostiarius," to the preservation of her system and Church, in all their vigour and spiritual supremacy over the souls of men.

The Church of England has lost much of this spirit which animated her Reformers and her most distinguished Prelates, prompting them to exhibit a similar zeal in her behalf, as an instrument for the

salvation of souls and as a witness for the truth, rather than as an hierarchical system to create an universal spiritual dominion, under one head and attracted to one centre. But the fatal word "*profession*" throws a different light in these days upon the clergy in the eyes of their Bishop. The air of the military levée is transferred to the palace and the chapter-room ; it is the commander-in-chief holding conference with his officers, as to moving masses of men, corporeally, after the laws and rules of certain cold, dry tactics, or as to routines of duty and matters of etiquette ; it is the air of the justice-room, where sits the magistrate to swear in recruits, regarding only the statute, which is to guide him in the discharge of his functions to the letter.

The "drawing-room" Prelate regards his clergy as men arranged in the several parishes of his Diocese, to carry out the system of the Church of England, with whom he has nothing to do, so long as they are neither grossly immoral, disreputable, nor glaringly negligent of their official duties—men who have been destined and educated for the "*profession*," of which he is fortunately one of the heads, upon the prospect of family preferment, or church influence ; he feels no obligation to pry into the affairs of parishes, so long as no complaint reaches his ears ; he sees no utility in keeping up a personal intercourse with his clergy, so long as he understands them to be respectable and moderately attentive to their pastoral

charge. Once in three years the visitation presents him with an opportunity of refreshing the minds of his "Reverend Brethren," by his own view of questions which have arisen, touching Ecclesiastical changes, doctrinal or legal; and, with this laborious effort, he acts upon the clerical mind in a mass, congregated before him, and dismisses them with a confident hope that the wheel of the Establishment entrusted to his inspection, thus duly polished and oiled, will revolve satisfactorily on its triennial course. But he knows nothing of the progress of Dissent, or the attacks of Popery, the estrangements of parishioners from their clergy, or the fierce heats engendered by a parochial tyranny against clerical firmness, united to uncompromising principle; he has not discovered where his gentle interference might have allayed animosities and restored peace; he has failed to advise and put in motion an energetic resistance to schismatic efforts; he has neither by countenance nor by preaching strengthened the weak parts of his Diocese; he has permitted the overburdened still to endure the toil and heat of the day, without word of encouragement. Each village, to all intents and purposes, has had in its Priest a Bishop—at least, so far as that village could discern—and is likely to have for another three years; while the real Bishop, like an idol in a temple, sits dumb and motionless, possessed and invested with an attribute of power, which is supposed to restrain and control its worshippers.

Much in the same way the "University Bishop" deals with his clergy, as with the tutors and students of his College; exacting regularity, treating them with an urbane dignity, expecting their churches to be served as College chapels are kept, and daily commons eaten; carefully inspecting the evolutions of the machine, and insisting upon accuracy in all its parts; so that he may boast of his Diocese as he boasted of his College—that nothing could exceed the perfect success with which, in its most minute portions, he worked out the system handed down to him by his predecessors.

The "Schoolmaster Bishop" is conscious that he has no longer to do with boys, but with the discipline of men; that instead of the ferule, the pastoral staff is committed to his keeping for correction and guidance. And thus elevating his ideas, he claims a deference to his authority of the same cast, but different in its degree, and an oracular infallibility in deeper matters, which in the school was asserted in trifles.

Thus, in almost every instance, the parish Priest feels himself to be cut off from the affections and confidence of his Bishop, as a Bishop. If he should know him as a private friend, or neighbour; or if he should receive him as his guest at the rectory, on confirmation tours; or if he himself should be received as an occasional visitor at the palace, he would be charmed with the affability, amiable demeanour, gentlemanly bearing, and agreeable, scholar-like con-

versation of his Bishop ; but these qualities, to be found very generally among educated men, and in high places, will not compensate for the absence of sympathy with the trials and duties of a clerical life. He is anxious to be familiar with his Bishop, as a Bishop ; not as his equal, or upon the same platform in society.

There is a marked difference in the behaviour of a Bishop to an Incumbent and a Curate. The fact that there should be no distinction among presbyters is shelved ; and the value of a living, or its influential position, or the connection of its Incumbent with the noble patron, will suggest a variety of motives and shades of condescension in Episcopal intercourse. We have seen in one Diocese rather a curious method adopted by the Bishop to mark his appreciation of the superiority of an Incumbent over a Curate ; but to make it intelligible will require a description. First of all, be it assumed as a fact, however incredible to the Superintendent of a Wesleyan circuit, that it frequently happens, in a large Diocese, the Bishop not only forgets the person and character, but even the name and existence, of his licensed Curates.

How can it be otherwise under the following circumstances ? On a certain day of the week a large room in the palace is filled with clergy and churchwardens, with deputations of the laity and clergy, upon matters of business with the Bishop. It is the

open day, upon which his Lordship dedicates his time from eleven till four to the general affairs of his diocese, and receives individuals or parties in succession, according to the order of their arrival. A gentleman sits at a table in the centre of the room, busied with official documents—stamping, sealing, and arranging; every now and then he receives a mysterious communication from some one of the assembly; then he disappears, returns again, whispers, dives into his chair, and is up to his chin in parchment; then the door opens, and Mr. ——'s name is called; the mysterious whisperer obeys the summons, and is seen no more; meanwhile plans of school-rooms are inspected and handed about; a choleric Churchwarden pours a long and grievous story about the surplice and Church-militant into the ears of a most placid and mild gentleman, who has come to offer the site for a Church in a populous, destitute locality—a young gentleman in a pea-green coat, with a silver-knobbed whip in his hand, and who seems, from his spurs and besplashed trousers, to have ridden some distance to fix the day for the consecration of a Church—begins to manifest impatience, and has frequent recourse to the gentleman in the centre of the room, who bobs up and down as though he were doomed to be a perpetual hunter after wafers and red tape.

About the fireplace a knot of clergy is seen standing, or lounging, in every description of attitude and

costume ; the high Churchman, with the cut collar, long flapping coat, and waistcoat double-breasted, cassock-like—the low Churchman, with a large display of clean shirt and collar, gaitered, and shaven with wonderful closeness ; some of these are musing upon the subject of their projected interviews, some are gazing upon the fire and vacancy ; one is measuring the proportions of the room, and calculating the quantity of silk stuff required for the folds of those enormous curtains ; another has evidently found out this is his lordship's dining-room, and eyes the capacious sideboard with much respect, detecting an ice-pail underneath it, and then gives himself up to visions of four courses and iced champagne.

In the mean time the room is becoming thinner, and the little gentleman has been more active than ever in catching stray wafers, attaching different papers, and rushing in and out of the room ; at last, after one of these hurried exits and entrances, he suddenly cries out with a loud voice—“ Are there any gentlemen here by appointment to be licensed ? ” Three or four curates start from their places, and surround him ; a conversation takes place about nominations and letters of orders ; eventually they follow their guide, and are ushered into a small room, adorned with a single portrait, and furnished with a single table, at which sits the Lord Bishop of the Diocese. The Curates stand before him in a row ; he merely glances at them with a keen and

rapid eye, and proceeds with the institution of an Incumbent. The Incumbent and the Curates repeat the oaths together ; the Bishop all the time reads and signs papers. When the oaths are taken, the Incumbent kneels, places his hands within his Lordship's, and is verbally instituted by the Bishop into his living ; he rises, and the little man, gathering together the papers which have been signed, whispers that his Lordship will not detain them any longer ; but as they prepare to retire, the Bishop advances a step, shakes the Incumbent formally by the hand, and recognises the Curate's humble obeisance with the slightest inclination of an expansive brow and intellectual head.

Years roll on, and the door which was then shut opens not again to receive the Curate, thus in due form admitted into the Diocese ; he has no business there ; the Bishop saw him but for a moment, and has forgotten him ; he cannot tell what sort of person he was ; his views and sentiments are unknown to him ; no word of sympathy as to the pastoral office was uttered between them, though both are Presbyters, both labourers in the same vineyard, both bound to the same altar, and pledged to live and die for the same Church ; the frozen silence of the superior was not for a moment thawed by one kind expression of Christian brotherhood ; the inferior has his licence, has paid his guinea, let him depart !

Yet this Bishop might have worthy notions of an Episcopate—might feel himself in the centre of a system, where, like a spider encumbered with a larger area of webs than he can manage, he sits still, and trusts to the vibration of his distant threads for information as to the course he must pursue to do battle with a wasp, or to repair the breaches which an intemperate blue-bottle may have rent in the lines and cordage of his airy dominion. This Bishop might satisfy himself, with his confidence in the Incumbent's judgment, that he would introduce no man into the Diocese unless he were sound in doctrine and irreproachable in morals; he would peruse his letters of orders, and console himself with the reflection—"This man has passed the ordeal of two examinations;" and, laying his hands upon the testimonials, signed by three beneficed clergy, "here is my warrant for admitting him to the cure of souls. What can I do more? Can I personally dissever individuals from the mass of clergy within my jurisdiction, probe their thoughts, ascertain their views, determine all their doubts and scruples, or charge them with advice concerning the localities in which they are about to minister—localities of which I myself know nothing, except that they vary as they are inhabited? I can only look to that which is formal in my Episcopal duty, taking all reasonable precautions that the man is not an unworthy clergyman, and leaving him by

himself to do his duty towards his flock, himself, and the Church."

Thus might, and perhaps does, a conscientious Bishop plead for his work half done, for his ignorance of his clergy, and for their want of sympathy with him. Thus, if the man be right, the system is wrong, and trammels him, while the Church's foundations, the veneration and love of the people, are slowly but certainly decaying, from the anomaly of a Bishop being an OVERSEER without overseeing, and guiding his clergy without knowing them. Personal acquaintance and intercourse between the Bishop and his clergy are naturally and mutually beneficial: on the one hand, respect for office is blended with cordiality towards the individual; on the other hand, asperities of temper are smoothed, and discordant opinions harmonised, by the controlling hand of one who unites in himself authority and deference.

It may be asked, would Tractarian opinions have exceeded the sound Anglican doctrine, and hurried a certain class of minds from among the clergy to Rome, as it were, down a slippery path, where no friendly branch was outstretched to arrest, no obstacle to oppose their irretrievable fall, if the Bishops had commanded the affections, the sympathies, and the feelings of the clergy, through the medium of a frequent and kindly communication between the chief Pastor and his subordinates? We believe

not. We remember this defect was severely felt by some harrassed consciences before they spread their wings for flight into the darkness of Romanism : they drooped in the pure light and sunshine of heaven, and looked everywhere for a hand to teach them how to bear its insufferable splendour ; and because they found it not where they had a right to expect it, they suddenly plunged into the gloom, and were lost to us for ever !

We know instances where the utter hopelessness of receiving counsel in a case of perplexity from the Bishop was used as a powerful argument for abandoning the Church of England, because it was felt that in her hands Episcopacy is the tool of the State, not the engine of the Church ; because there was no attractive power to draw the perturbed spirit towards the quarter where it first looked for peace and healing ; because such men, who were longing for higher flights of holiness and deeper draughts into a Catholic spirit, distrusted the Bishops appointed over them, fearing they should meet with little respect for their scruples, a mind incapable of appreciating their position, or answering their doubts ; in fact, they beheld the STATE-BISHOP, and they shrunk from him ; reverencing the office almost superstitiously, they perceived the man and the office to be distinct, the CHURCH demanding one sort of character, the STATE furnishing another ; and thus, without confidence, cut off from the knowledge of their Bishop's heart by

the two yawning gulfs of "nobility" and "profession;" bewildered, tempted, finding no rest for the soles of their feet; involved in a labyrinth of sophistical reasoning, wire-drawn and stretched out into an invisible thread, they leave the pure Anglican Church, suddenly, secretly, without conference, or consultation with their "FATHER IN GOD;" and the first information of the deplorable lapse which reaches the Episcopal ears is a letter from the Churchwarden, announcing the fact that his Parish Priest is gone to Bishop Wiseman, to be received, as he understands, into the Church of Rome, and begging to know what his Lordship's wishes and suggestions may be with regard to the next Sunday's duty! With one exception only, in these lamentable fallings away, we have heard of no previous recourse to the Bishop for advice and succour, and in that case the intercourse was by letter—a fact which cannot but be extremely soothing to Sir James Graham's feelings, although the result was unfortunate; the Bishop failed to convince the clergyman, who furnishes an instance of fallibility, even in the approved method of administering a Diocese by correspondence.

The nearest approach to intimacy with his clergy is obtained by a Bishop at the Consecration of churches, Visitations, and Confirmations. A well-intentioned Bishop, anxious to be affable, to give none offence, and to pass by none of his clergy, on such occasions obtains the services of the Rural Dean,

or other person acquainted with the neighbourhood, and procures from him the names of those gentlemen who, in gown and band, are lounging about, waiting for the presence of his Lordship, to inaugurate the business of the day. Many a country Curate blushes up to his cheeks, when unexpectedly my Lord's butler glides down the room, and whispers over his chair, at the visitation dinner, his Lordship's anxious wish to have the honour of taking wine with him; still deeper glows the ruddy cheek, still more fluttering is the astonishment, when his Lordship, graciously bowing, pledges him by name; but had he known the source from which his Lordship derived his knowledge—the quick question and the sharp reply, which passed between the Bishop and a neighbouring Rector, he would have abated, perhaps, his admiration of that extraordinary interest taken by his Lordship in his Diocese, which had even prompted a name hitherto unknown, and lavished a personal honour, prized, because not anticipated.

At such dinners speeches are made of a complimentary nature; the triennial "harvest-home" is celebrated; and we will hazard a conjecture, that no single layman, especially if he be a churchwarden, quitted the festive board without being struck with the fact, that the labours of the Bishop were more onerous than the burden upon any other man's shoulders—the unanimity of the clergy perfect—the prospects of the Church brighter and brighter—the

efforts of Dissenters miserable, and the assaults of Papists ridiculous. But if each clergyman around that table could be made to lay bare the secrets of his bosom and of his parish, as it were at a broad stone of honour, very different would be the words issuing from lips speaking the honest dictates of truth; there would be revealed an awkward sense of being in the presence of a superior, whose authority is that of a schoolmaster—awe without affection; a wretched scene, picture, or vision, of souls distracted, of hearts obdurate, of churches mildewed and dilapidated by parsimony, and refusal of rates; of Wesleyan inroads, and Baptist revivals; of Papistical proselytism, and lay indifference; and, worst of all, each individual Priest, in his own bosom confessing the fact, that, in the midst of this tumultuous confusion and “strife of tongues,” he stands alone, a pillar of the Church, from which the capital and tablatore have fallen away, to be struck by the lightning, to be shaken by the winds, to be stained by the storms, but still to rest “upon a rock.”

BISHOP SETH WARD “used to say that he expected all his brethren of the clergy, who, upon any business, came to Sarum, should make use of his table The meanest Curates were welcome to his table, and he never failed to drink to them, and treat them with all affability and kindness imaginable. He knew not who dined with him, till he saw them at the table.”

BISHOP BEDELL “did not approve the distance to

which some Bishops obliged their clergy. He had that canon often in his mouth : That the Presbyter ought not to be let stand after the Bishop was set Whereas large subsidies had been exacted from the clergy at visitations, he took only that which was by law and custom established ; this he spent in entertaining the clergy, and gave the overplus, if any, to the prisoners and the poor."

At visitations, all Rectors and Vicars, possessing livings above a certain annual income, are charged a certain sum, under the name "Synodals and Procurations." This impost is supposed to be a composition for the contribution in kind, once legally due to the Bishop, when journeying through his Diocese, in the execution of his pastoral functions, towards the lodging and entertainment of himself, train, and attendants. We can imagine what a different sort of business a Bishop's progress would be in the days of the barons, and in those of the reformed parliament. We will suppose a Bishop upon the Welsh marches—Hereford to wit—setting forth from the ancient city, and directing his steps towards that wild and inhospitable part of his Diocese, which lies north of Ludlow's towers, among the hills and fastnesses of Church Stretton. He would have a train of Ecclesiastical officers for the transaction of his business ; a string of religious brethren, mounted, would precede him, chanting the Psalms alternately, to relieve the fatigue and irksomeness of the jour-

ney ; the great Cross and other pastoral insignia would be borne before him ; his Chaplains on horseback by his side and behind him ; and because of the perilous roads, and the temptation offered to some hardened, blaspheming Baron, to carry off the good Bishop, and to keep him in duress until some of the Church's silver had been melted for his ransom, a goodly band of feudal retainers, all who owe service to the Bishop for lands held of him, would march in the front, and bring up the rear, with jingling of spurs, glancing of morions and spears, flaunting of plumes and pennons, to the sound of the bugle and the rattling of harness. Perhaps the Bishop himself might appear clothed in mail, or chain armour—half Ecclesiastic, half Baron—for fear of personal violence, or for the chastisement of his political opponents. We have read of a Bishop of Hereford, we think, in those times, who was hung at "The Devices" in his armour, accoutred just as he was taken upon the field.

When BISHOP HAMPDEN ventures into that same neighbourhood to deliver his primary charge, he will require neither an ecclesiastical retinue, nor a military escort, nor sumpter horses laden with provisions, cooks, and scullions ; he will have neither the inclination, nor the ability to chant the Psalms ; but he will go forth "*to strengthen the Protestant character of our Church,*" with the Oxford brand upon his doctrine, and Lord John Russell's certificate of his

orthodoxy in his pocket, in a comfortable carriage, emblazoned with the mitre and the arms of the See—a sufficient protection in these days of peace—and travelling with all the speed which a pair of Bosley's posters are capable of exerting along a turnpike road, guiltless of rut or obstruction. BISHOP HAMPDEN will, nevertheless, receive the synodals and procurations, just as in times of yore; although it must be confessed the value of the same amount of money now received is very different from what it was *then*: and the clergy, who may choose to dine with their Bishop, will have the extra advantage of paying “ten and sixpence per head, bottle of wine, dessert, and waiters included.” Some Bishops consider it to be their duty to invite, upon such occasions, all the clergy who are summoned to the Cathedral city, to dine with them in the ancient hall of the Palace, and so keep up their “hospitality.” This is certainly the proper way of spending procurations and synodals; but the benefit extends only to those favoured Deaneries adjacent to the city.

The slightest approach, however, in these days, to a personal intercourse between a Bishop and his clergy, even though it should be at a dinner table, for a couple of hours once in three years, ought to be hailed with satisfaction, and encouraged. The *procurations and synodals* cannot be expended more advantageously, and perhaps it would be worth while to extend the system throughout the whole Diocese, after BISHOP

BEDELL's example ; so that a poor Incumbent or a poor Curate may not sigh over his half-guinea consumed in the honourable vocation of dining with his Bishop on " Visitation-day," and betake himself to cold mutton and mashed potatoes for the rest of the week.

We should be inclined to question whether the last century has seen many Bishops of BEDELL's stamp ; had it been so, both clergy and people would have been the better for the example ; for it is said of him : " He lived with his clergy, as if they had been his brethren. He was great in mind and undaunted in spirit ; but without pride. He refused the invitations of the great ; preferring rather to eat with his brethren at poor inns, and of such coarse fare as the places afforded. He avoided all affectation of state or greatness ; never kept a coach ; but always rode or walked."

SCOUGALL, BISHOP OF ABERDEEN, " was remarkable for a most unaffected humility and contempt of the world, and for discretion in his whole deportment. For he had a way of familiarity by which he gave everybody all sort of freedom with him, and in which at the same time he inspired them with a veneration for him ; and by that he gained so much in their affections, that he was considered the common Father of his whole Diocese. He took great pleasure in discoursing often with young divines, and set himself to frame in them generous notions of the Christian

religion, and of the Pastoral care; so that a set of men grew up under his labours that carry still on them *clear characters of his spirit and temper.*"

How much, then, depends upon a proper appointment to a vacant See; how fertile are the resources in a Bishop, if properly managed; how great his influence for introducing an uniformity of teaching, discipline, and modes of thinking among the clergy of his Diocese! A great practical evil in our Church is obviously this, that the leavening hand of the Bishop is nowhere seen. The young Parish Priest, faithfully believing in the divine mission and in the truth of his Church, falls upon her Liturgy and Articles, to bend them into agreement with some idiosyncratic view of his own; he considers how far such observances may be deemed consistent with the idea he has formed of her general spirit; and, left to himself, he clips a little here and a little there, substitutes an *iota* of his own for her *Alpha* and *Omega*, and conceives he has done the Church a service in presenting her prayers, her forms, and ceremonies, thus mutilated, or curtailed of their fair proportions, before his parishioners; whereas, in fact, he has constituted himself ORDINARY in his own case, and has absolved himself for the breach of vows and promises which he made at the time when he was received both into Priest's and Deacon's orders. Seclusion in a far-away country village, an indisposition to mix with neighbouring clergy, a consciousness that he

has no one overlooking him in matters to him trivial, beget a temper of mind independent of authority and dogmatic.

Hence springs up a want of uniformity in the various Churches of the same Diocese, both in doctrine and practice, although the Prayer-book itself be uniform, and the Church in no place maintains contradictory doctrine; and though it should be alleged these differences and inconsistencies seldom widen into breaches of charity, or schism, yet it cannot be denied they are the parents of jealousy, envying, much bitterness, party-feeling, and impede the great work of the Church in the land. The remedy is, doubtless, a more intimate relation between Bishops and their clergy; for every one knows, in matters not involving essentials, how great is the value of personal conference with one moderate and speaking with authority; and, under such influence, how easily men are induced to throw overboard their prejudices and dearly-cherished peculiar opinions, for the common safety of the crew, and to lighten the vessel labouring in the storm from useless lumber in an emergency so perilous. And thus, we may add, a Bishop, devoted to the Church's prosperity, has it in his power to impress his own mind upon the characters of his clergy; so far as one individual can transfuse into the heart and intellect of another, his views and reasoning upon points which admit of dispute and controversy.

Isaac Walton thus writes of BISHOP SAUNDERSON (Lincoln, 1660): "I shall now follow Dr. Saunderson to his Bishopric, and declare a part of his behaviour in that busy and weighty employment. And first, that it was with such condescension and obligingness to the meanest of his clergy, as to know and be known to most of them. And, indeed, he practised the like to all men, of what degree soever, especially to his old neighbours, or parishioners of Boothby Pannel; for there was all joy at his table when they came to visit him; for then they prayed for him, and he for them, with an unfeigned affection."

BISHOP HALL (Exeter, 1627—Norwich, 1641) in his "Letter of Defence sent from the Tower to a private friend" thus pleads against the charges of his enemies—"Can they say that I bore up the reins of Government too hard, and exercised my jurisdiction in a rigorous and tyrannical way, insolently lording it over my charge? Malice itself, perhaps, would, but dare not speak it; or if it should, the attestation of so numerous and grave a clergy would choak such impudence. Let them witness whether they were not still entertained with an equal return of reverence, as if they had been all Bishops with me, or I only a Presbyter with them; according to the old rule of Egbert, Archbishop of York, 'Infra domum, episcopus collegam se presbyterorum esse cognoscat.' " A golden rule indeed; and, com-

mending it to the serious consideration of all Bishops, we pass on to another part of our subject. At the time of consecration the Archbishop asks the following question of the Bishop Elect :—

Will you be faithful in ORDAINING, sending, or laying hands upon others ?

ANSWER.—*I will so be, by the help of God.*

The 31st Canon has this title : “ *Four solemn times appointed for the making of ministers.*” It goes on to say : “ Forasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of Ministers ; and to that purpose allotted certain times, in which only sacred orders might be given or conferred ; we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be made and ordained, BUT ONLY upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember weeks*, appointed in ancient time for prayer and fasting (purposely for this cause at their first institution), and so continued at this day in the Church of England ; and that this be done in the CATHEDRAL or PARISH CHURCH *where the Bishop resideth*, and in the time of divine service.”

The 34th Canon, under the title, “ *The quality of such as are to be made Ministers,*” sets forth, among other things, that “ no Bishop shall henceforth admit any person into sacred Orders, except at the

least he be able to yield an account of his faith in Latin, according to the Articles, and to confirm the same by sufficient testimonies out of the Holy Scriptures ; and except, moreover, he shall then exhibit letters testimonial of his good life and conversation, under the Seal of some College of Cambridge or Oxford, where he before remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before."

The 35th Canon treats of the "*examination of such as are to be made Ministers*," and speaks thus—"The Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the imposition of hands ; and if the said Bishop shall have any lawful impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands shall be of his Cathedral Church, if they may conveniently be had, or other sufficient preachers of the same Diocese, to the number of three at the least."

From these Canons it is evident the Church is very particular ; first, in assigning a *proper season*, and none other, for ordinations—*i. e.*, the SUNDAYS immediately following THE EMBER WEEKS. And for this injunction a special reason is given ; that, after apostolical ex-

ample, appointed prayers and fasts may accompany "the solemn ordering of Ministers." She is equally careful in describing the *place* where, and not elsewhere, ordinations are to be solemnized: in the CATHEDRAL OR PARISH CHURCH *where the Bishop resideth*, and during divine service. She is no less anxious for the proper *qualifications* of those whom she would receive to minister at her altars; she prescribes an amount of knowledge absolutely requisite; she demands a proof of moral fitness and piety from persons of weight and credibility; she provides, also, for a sifting examination of the candidates, not only by the Bishop himself, but also in the presence of certain Ministers, chosen to assist at the Ordination by the imposition of hands, expressly directing that such Ministers shall be of the same Diocese as that in which the Cathedral of the Bishop stands, to the number of *three* at the least.

These explicit injunctions for almost a century have been practically set aside by the Bishops; not altogether, perhaps, by the same Bishop, but a portion by one, and a different portion by another; each, according to his convenience or caprice, making his own peculiar breach, until every part of the Ordination Canon has been infracted by the Episcopal Bench, as a body. It should be remembered the Canons are the Church's law; and when the case is that of a delinquent clergyman, or the question about a stone altar, or concerning the burial of a child

baptized by a Dissenting Teacher, the Judge of the Arches Court brings the Canon to bear upon the party against whom proceedings are taken, measures his actions by it, and acquits or condemns by the application of this law to the peculiar circumstances of the case.

A plea has been urged, we are aware, for the general discretion exercised by Bishops in altering, or acting clean contrary to the Canons, to this effect—that if they would, they could not observe all things there prescribed; and the 74th Canon is quoted to sustain the plea, because it enjoins by name what articles of dress, and their fashion, may or may not be worn by the clergy, which garments are for the most part no longer to be found in the catalogue of man's habiliments. But, as though the objection had been anticipated by the Fathers of our Church, the Canon itself disposes of it, for, bearing the broad and general title, "Decency in apparel enjoined to ministers," it adds, after having registered "collars, sleeves straight at the hands, wide sleeves, tippets, cloaks with sleeves, without guards, welts, long buttons, or cuts;" "in all which particulars concerning the apparel herein prescribed, our meaning is, not to attribute any holiness or *special worthiness* to the said garments, but for decency, gravity, and order, *as is before specified*."

The effect, then, of the Canon remains to this day, although its application to a particular set of gar-

ments, then but now no longer in existence, cannot from the nature of things hold. It can no longer deal with "cut or pricked apparel," with "doublet and hose," or "light-coloured stockings;" but it condemns any apparel in a clergyman which "is not decent, grave, and in order, by which they may be known to the people, and thereby receive the honour and estimation due to the special messengers and ministers of Almighty God."

A clergyman, therefore, may transgress this Canon, and he may observe it. A hunting parson, arrayed as the village gossips describe those of old time, rushing to meet the corpse at the Lyche-gate, in red coat, top-boots, spurs, and hunting cap, and huddling a surplice over the Leicestershire uniform, is, doubtless, amenable to the punishment due for the breach of this Canon; while he who dresses in the style usually accepted as decent, grave, and becoming "the cloth," as undoubtedly observes it strictly and literally. No such objection can lie against positive and immutable observances, such as the time and place of conferring orders; the manner of examination and qualification of candidates; in these points there can be no difference of opinion; the Church says positively, *such* shall be the time, place, &c. If the Bishops use a discretionary power not confided to them, they are guilty of a solemn breach of trust, and of disobedience to the commands of the Sovereign, who "straitly

charges and commands all Archbishops, Bishops, and all other that exercise any Ecclesiastical jurisdiction within this realm, every man in his place, to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned upon any that shall wittingly or wilfully break or neglect to observe the same."

The Bishops' negligence and wilfulness in slighting or disobeying the Canons, Rubrics, and Orders of the Church, have been mischievous to her peace and subversive of her repose. Self-willed and Puritanical ministers have scrupled not to say, that the Church of England recommends, but refrains from enjoining; that, if she does enjoin, her injunctions are obsolete—mere "brutum fulmen:" otherwise, they ask, how is it that our Bishops, in their Episcopal functions, set the example of breaking through all rule and order, merely taking the outline sketched by the Church, and filling it up with their own favourite colouring? The mischief does not stop here. These gentlemen, with Tabernacle propensities and Church incomes, carrying their reasoning a little farther, set aside any rubric which they think distasteful, or unscriptural, or savouring of Popery. They press into their service my LORD OF WORCESTER's apothegm, which has become so famous for cutting the knot of all rubrical difficulties, and

for reconciling every lapse into nonconformity : "We are not to consider ourselves bound by a *Chinese exactness* to observe the rubrical directions of our Church."

It would be a happy circumstance if the mischief stopped here, in matters non-essential as regards doctrine, and only essential as regards discipline, according to the apostolical precept : "Let every thing be done decently and in order." Unfortunately, however, the clergy who can reason themselves up to this point, fencing themselves in with the bad example of their superiors, are not indisposed to proceed a few steps farther, and to exert the power and authority with which they have clothed themselves, in not only setting aside Canons and Rubrics, but also in mutilating the Service Book. They will leave out passages in the Baptismal and Burial Services, to reconcile their doctrinal peculiarities with the Book of Common Prayer ; they will nauseate and reject the ATHANASIAN CREED, because they think it uncharitable ; they will swallow the Litany, whole and entire, in the face of the congregation, if they conceive it will interfere, on the score of time, with the moving and spiritual discourse then seething in their brain. Thus, when once men are allowed to treat the laws of the Church as nullities, they are but a space removed from obtruding their own authority upon prescribed observances ; they end by spitting upon the Church's doctrine, and substituting their own.

Hence has arisen resistance to Uniformity. No wonder, when Bishops themselves for years have been in the habit of looking to their own convenience, and not to the Church's prescriptions, should they meet with an obstinate rebellion against their own and the Church's authority, if in their charges they desire the clergy and laity to bow their necks to the wholesome yoke which they have managed for years, without kick, struggle, or goad, to shake quietly from their shoulders. And, again, we are twitted by the Roman Catholic schism for our want of authority and discipline; we are said to be hypocrites as a Church, professing much and doing nothing. From the Bishops down to the Deacons of yesterday, we are all accused of despising the MOTHER who bore us; the clergy and the laity are laughed at for fostering and clinging to a monstrous HUMBUG, under the name of a CHURCH! On the other hand Dissenters congratulate us and themselves on the gradual removal of those restraints of discipline, in name only, which they allege keep us asunder; and thus, as we stated before, from the bad examples of Bishops themselves, in the first instance, many miseries, distractions, and disorders flow in upon the Church, which are too frequently attributed to the clergy, as though they alone were in fault.

To return to the original point whence this digression naturally flowed—the way in which Ordinations are conducted.

No one will dispute that the Church has appointed not only A TIME, but also, at convenient intervals, for a regular supply of Ministers to be drafted into every Diocese; a latitude is, however, given in the Preface, and in the Rubric, at the end of the "Service for the Ordering of Deacons," in these words:—"In executing whereof" (the office of Deacon), "if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood at the times appointed in the Canon, or else, *on urgent occasion*, upon some *other* Sunday or holy-day, *in the face of the Church*." This exception was for some years made the rule; a Bishop waited until he had a sufficient number of candidates to justify the trouble of an ordination; and even then, should it fall short of his expectation, "letters dimissory" were prepared, and the young men despatched half across the kingdom to swell the ranks in another Diocese.

The Church seems to have used grave precautions not only to procure fit persons for the Ministry, but also to invest the rite of Ordination with all the solemnity within her power; hence the ancient seasons of especial prayer and fasting are appointed for the administration of the rite; hence everything is to be done in the face of the Church, during divine service, and in no other place, except in a Cathedral or parish Church; hence the presence of certain of the clergy, as witnesses to the fitness of the

candidates and to the due performance of his office, is required. In fact, no suggestion is omitted which may serve to impress with a sense of responsibility, of awe, and religious seriousness, not only the parties about to be ordained, but also those who are to be the spectators. To put off an ordination on account of a paucity of candidates is an act of injustice to the Diocese ; if there were only one person to be ordained, the impression would not be lessened, the Church's care would be eminently conspicuous, and the administration of the rite edifying. Bishops lay themselves open to the charge of indolence, and of smuggling men into Orders, when they send them off by letters dimissory, omit the public seasons, and hold private ordinations. There is no reason why every Bishop should not ordain at the Canonical times ; if so, we should not be annoyed with intermediate ordinations, for the benefit of those Dioceses whose Bishops make a point of ordaining only half-yearly ; nor should we hear complaints of young men being surreptitiously admitted into Orders, whose characters are loose and wild.

The Church lays great stress upon the *publicity* of these momentous proceedings ; she appeals openly to the people to come forward, and to allege any crime or impediment known by them against the candidates ; she orders the ceremony to be performed during Divine Service, when the greater number of people is congregated, in the " Cathedral or parish

Church where the Bishop resideth." Has this been done either in spirit or letter? is the Church uniformly obeyed by the Bishops? A custom, much abated of late years, but still not to be tolerated in a single instance, prevailed at one time to a deplorable extent; the wants of a Diocese, perhaps, pressed upon a Bishop, when in London, attending his Parliamentary duties, and, by the advice of his town secretary, he would hold an Ordination in town.

Twenty or thirty young men come up to London for the purpose, lodge in hotels, are surrounded with all the gaiety and temptations of the metropolis, and, in the midst of this confusion and whirl—dining out with friends, and led away into public resorts and private amusements—they are subjected to a hurried examination, and are called upon to consummate the most solemn act of their lives. Nor is their ordination Canonical; it may be in a "parish Church where the Bishop resideth," but that is not *the* parish Church contemplated by the Canon in his own Diocese, and in no other man's. He may have "three sufficient preachers" to assist in the imposition of hands, but a hundred to one they are not of "the same Diocese," that is, the same with the Bishop. The office may be celebrated during "divine service;" but it is not "*the* divine service" in the eye of the Canon, but an extraordinary service, commencing at a quarter to eight in the morning, with the omission of the sermon, in violation of the Rubric, because the whole business must be completed by

10.30 A.M., when the marriages and other parochial preliminaries to the ordinary Sunday service commence. The exhortation "good people" may be read ; but the representatives of a whole Diocese will be a London Beadle, a Sextoness, and the tailor's assistant, who has brought gowns, bands, and hoods, to let out for the occasion upon hire.

Thus by the breach of the Canon, in the first instance, young men are surrounded with excitement when they ought to be most self-possessed ; every preparation for the most serious undertaking in life is slurred over ; the season for reflection, for prayer, and fasting, is not to be found in a Covent Garden hotel ; the full, efficient, and solemn service of the Church is marred of its beauty, clipped, and maimed ; and a scene, which ought to have lived for ever fresh and thrilling in the young Priest's mind ; associated with everything that is reverential, awful, and overwhelming ; and casting its reflection in the hour of trial and danger, to cheer, to support, or to warn him, as he treads the path of duty—this scene presents to his memory a kaleidoscope of confused images, fragments, and various hues ; Greek Testament, Butler, Pearson, with a skeleton sermon, and one of the Fathers, to be turned into Latin, all jumbled together with a dinner at Connaught Terrace, and a fascinating pair of blue eyes in the waltz, Kean in Othello, and a gallop in a cab, to be at the Church in time ; all terminating with a sense of the

difficulty he had to keep his mind in anything like equilibrium, and a swimming recollection of the terrible pace—in keeping with the cabman's previous exertions—at which the "Reader" traversed the space allotted in the Service Book for Morning Prayer ; and, last of all, he will sit calculating over his fire, as in the little parlour of his lodgings he reads his licence, that his stipend is sixty pounds per annum, and his expenses in London, with the fees, were TWENTY and FIVE ! The twenty gentlemen who were ordained with him expended amongst them about four hundred pounds ; it would have cost the Bishop ten pounds, and four days' residence in the country, to have discharged his duty towards the Church Canonically, towards the people of his Diocese justly, towards the Priesthood Episcopally. No ; it is part of his duty, part of his "*profession* ;" and, therefore, may be done formally, coldly, and just within the prescribed limit of decency.

But we will suppose the Bishop is residing in his Cathedral city ; the Ember season arrives ; the candidates for Ordination flock in. We have seen some ancient Episcopal palaces in our day, but, alas ! they are vanishing fast away under the orders and seals of Ecclesiastical Commissioners ; and oft-times, on a wet morning, in an exploratory mood, we have set out from the great hall, sauntered along passages, ascended staircases, each stair formed of solid heart of oak ; plunged into long and interminable corridors ;

opened pannel-doors ; glided, like a ghost, under slanting roofs ; entered myriads of cell-like apartments, choke-full of dust and cobweb ; and returned ruminating and pondering over and over in one's mind to what use did our good old Bishops turn all this vast, silent, untenanted space ? Where be the bees which used to hum in these empty hives ? Then one would remember the story of a Bishop of Exeter, in the olden time. When any clergyman or other person came to him from the country upon business, he would first ask—"When did you arrive ?" "This morning, my Lord." "How ?" "By the Flying Coach." "Where do you put up ?" "At the Wool-pack, my Lord." "You must allow me, then, to send for your portmanteau ; you must put up at the '*Mitre*' while you stay in the city." The good old palace was constructed for the good old hospitality of the good old Bishops, such as we have reflected upon our MIRROR some pages back ; and so it happened, there was always a room found for the candidates for holy orders, a lodging in the Bishop's house, a chair at his table ; and thus personal intercourse and free conversation were the best of all examinations, for two or three weeks before the time appointed for Ordination.

Perhaps the candidate now-a-days may have seen his Lordship once, perhaps not ; most probably he has corresponded with his Lordship's examining Chaplain ; has "sent in his papers ;" has received

a communication stating that they are found to be correct, and that he will be expected at the palace on the Thursday morning, at ten o'clock, when the examination will commence. On Wednesday evening he arrives in the city, stops at the hotel, finds some old college friends there upon the same business, with whom he establishes himself in the large room ; the examination commences ; luncheon at the palace day by day ; on the Saturday afternoon the ordeal is over ; then for the first, or peradventure second time they are admitted to an interview with his Lordship and his Lordship's secretary ; the latter sees the oaths taken, the subscriptions made, takes the fees, and prepares the letters of orders ; the former congratulates them upon the result of the examination, delivers a short charge, invites them to dinner, and dismisses them for the present.

Now, nothing can be more clear than that in all this proceeding the Bishop has discharged his duty to the letter, except in the instance where he is required to call in the assistance of three clergymen to conduct the examination ; but let that pass ; his examining Chaplain represents " three single clergymen rolled into one ;" the time is Ember Week, the place is the Cathedral, the testimonials from the College, and from Incumbents and other credible persons who have known the candidates for three years past, are unexceptionable ; the examination has been passed decently ; on the Sunday the

Ordination will take place, and on the Monday hundreds of souls will be consigned to the neophyte's charge. This serious consideration ought to weigh heavily upon every Bishop's mind, and cause him to reflect whether "the letter of the law" will satisfy his conscience.

We believe the large majority of candidates for holy orders consists undoubtedly of earnest young men, who are alive to their responsibility, and who feel they have some offering, poor though it be, some sacrifice of time, ability, talent, and worldly prospects, to cast down at the foot of their MASTER'S Cross. We know, also, there are some who regard "taking orders" in much the same light as "taking a degree;" a necessary step in a profession chosen for them by their friends. These men, therefore, "cram" themselves with the requisite amount of theology, technical theology, for the examination; disgorge it upon sundry sheets of foolscap, and kneel before the Bishop for the imposition of hands, with much the same feeling as before the Vice-Chancellor for the reception of a degree. No distinction is made by the unreflecting student in the nature of the two things; to his mind both have been earned, by passing a respectable examination, and place the coping-stone upon the education, at which he has been labouring since he was eight years of age, with the indomitable energies of an Irish hodman. Suppose, in addition, the young gentleman to be a "fast

man," with plenty of money at the University, and a living, like a ripe plum, ready to drop into his mouth ; or, what is worse, suppose he has spent the little hoard of money reserved by his parents for his college education, and plunging over head and ears in debt and in dissipation, is driven by sheer necessity into orders, with just sufficient wit glimmering through the fumes of a brain, distempered by riotous living, to light him through his degree and his Bishop's examination.

These are the men who do the Church an amount of injury incalculable ; one mad dog on a single night will worry more sheep in the fold than all the faithful collies have saved out of snow-drifts and morasses for a whole winter ; against such men the Bishops have to guard, and the mere "letter," the formal duty prescribed by custom, is not a sufficient protection ; in the presence of the Bishop and his Chaplain they will be decorous, well-behaved, and gentlemanly ; follow them to their inn, and the old College leaven breaks out ; a luxurious dinner, and much wine, brandy-and-water, and heaps of cigars, the recitations of College debauches, and prophecies upon future boat-races and "Darbies ;" this forms the staple of preparation among such men, in place of the Church's "prayer and fasting" for the solemn and awful rite to be performed in the Cathedral on the morrow. Some of these men, even, the events of a parochial life, the service of the sanctuary, and the

death-bed, may reach in their conscience, give a turn to their moral system, and leave them devoted servants of God's altar ; such is His mercy, long-suffering, and goodness ! But of the rest, few are brands "plucked from the burning ;" rather, always, from first to last smouldering, and filling the sanctuary of their Lord, and defiling the beauty of holiness, with the mephitic vapour of evil lives and conversations.

The Bishop received their testimonials, which are always given, as a matter of course, unless the man be stamped with the commission of some flagrant and open misdemeanour ; the Bishop was satisfied with every document laid before him ; the most important document, he omitted to investigate—the *man's own heart*—the evidence of his sincerity—the purity of his motives—the soundness of his views. This enquiry would demand an intimate acquaintance, not a casual interview, with the candidate ; a conference of hours ; a weighing of character ; a fatherly intercourse, and no little expenditure of pains and trouble. Would this suit the calibre of the Drawing-room Prelate, or the University-man, or the Schoolmaster ? Would *they* know how to set about such a task ? Would their want of experience in the qualities essential for a Parish Priest, enable them to sound the depths of a heart entering, rashly peradventure, upon the ministry of souls in CHRIST'S living Church ? Would not their own view of the PROFESSION inter-

cept the spiritual sight, and induce them to shake off these reflections, if possibly for a moment glancing across the mind, as fantastic, impossible under existing circumstances, incompatible with the manners and habits of the times?

But can any one deny this to be one of the most important questions between the Bishop and the Church—nay, between the Bishop and God? He pledged himself “*to be FAITHFUL in ordaining, sending, or laying hands upon others.*” Is that *faithfulness* to be meted out in the scanty measure of cold, formal *duty*? Can any pains be deemed too considerable, or amount of labour too heavy, or interview too long, or enquiry too searching, before a man be admitted into Holy Orders, with power, either for benefit or mischief, in his hands, most extensive? The system adopted by the old pains-taking Bishops was quite different from that of modern date, and attended with different effects. We count it next to a miracle that, under present circumstances, with the laxity of investigation and ignorance of the personal characters of candidates for orders, the number of disreputable clergymen turns out to be so inconsiderable, compared with the respectability of the whole body. But, let the Bishops remember, the Church is smitten under the arms of these men; through their sides she has received her most grievous wounds; and if, through the fault or negligence of any single Bishop, one only such traitor should enter orders in

the Church, like Judas, to betray, the sin of a vow broken must lie at the door of his conscience ; he has not been found "FAITHFUL in the imposition of hands."

BISHOP BEDELL is reported to have been "always most particular in examining his candidates for ordination in the presence of so many of his clergy as he could conveniently assemble ; and, as though distrustful of his own judgment, when he had finished examining, he would desire each of the clergy present to examine and approve. He always managed to have a considerable number of clergy present to assist at the imposition of hands, when he himself preached and administered the Holy Communion. No one could ever prevail upon him, by recommendation or importunity, to ordain an individual, as if *orders had been a sort of freedom in a company*, by which a man was to be enabled to hold as great a portion of the Ecclesiastical revenue as he could, when thus qualified. He was so careful to spare his clergy expense, that he himself drew the titles to ordination and instruments for benefices, to avoid the payment of extortionate fees."

SCOUGALL, BISHOP of Aberdeen, "was most strict and unbending in conferring orders, justly considering the welfare of the Church, and the salvation of souls, to be more nearly concerned in that point than in any other."

The Church, undoubtedly, lays much stress upon

the *manner* in which the Ordination is performed ; she is willing a deep impression should be made upon the laity, as well as upon the candidates ; the words of the Office bespeak this desire in all its parts ; she contemplates a concourse of clergy and a multitude of people ; she is ever filling the mouths of the one with hymns and devout aspirations ; she is ever exciting the attention and invoking the prayers of the other. She intends it to be something else than a naked ceremony, or a meeting of Conventicle preachers to settle an "harmonious call ;" she would have the authority of her Bishops, as Apostolical men, revered in the congregation, while they impart "the gift of the ministry" to others ; she would bid all present listen to her voice, as it speaks the language of all ages, in her ancient hymns and lauds ; she would call to the mind of the neophyte that he is now being sent forth, as was "the glorious company of the Apostles," with "beautiful feet, to proclaim glad tidings ;" she would point out to him that the eyes, not only of his Bishop and the Church Militant, are upon him, while he buckles on his armour for the warfare, but of the LORD Himself, and "the noble army of martyrs" and confessors, "the goodly fellowship of the Prophets," the Church of the Redeemed in Heaven !

These are the objects at which she aims ; and to give effect to her intentions, one would imagine, no sacrifice of personal convenience would be considered

worth a thought. Such, unfortunately, is not the case. We have descanted at some length upon the inconvenience and the inexpediency of Bishops having residences at a distance from their cathedral cities; the evil is considerable in the matter of ordinations, and in this point of due reverence and solemnity in the observance of the rite.

Some five-and-twenty miles from the Cathedral City of —, stands the Bishop's palace—a building, in all its features, still bringing to remembrance its Norman origin, in the depth and massiveness of its towers, walls, and windows; although the hand of successive generations has been busy with its front and gables, its recesses and chimneys. Placed upon a swelling eminence, it looks abroad upon a park, studded with giant trees of remote date, whose forked heads and hollowed trunks, together with long and fantastic arms, bared at the end and twisted, give truthful evidence that they saw the day when the Bishop trod upon the neck of Princes; and have survived, until Princes tread with impunity upon the neck of Bishops. These old sappy patriarchs, also, could tell the tale how they escaped the spoliation of Henry, and the axe of the Parliamentary Commissioner; they might have heard from kindred acorns the tale of Rome's usurpation over the ancient British Church; they themselves witnessed the restoration of its independence. Lines of Bishops have fallen and risen in succession, just as their leaves in autumn and spring;

many virtues and many vices, much piety, much worldly ambition, have passed under their shadow; and they still are there, at this day, the admiration of a knot of young gentlemen, "decently habited" in black clothes and white ties, who are standing within the embrasure of a Tudor window, expecting his Lordship and the summons to dinner.

It is the Saturday evening; the ordination is the next day. The small town, with its picturesque Church, lies embosomed in a hollow, partly planted out, and partly obtruding itself upon the Episcopal mansion; while the broad battlemented tower of the Church *will* be seen, as though it had a right to frown its medieval frown upon the lawn sleeves and simple College cap of an Anglican Bishop; more especially upon the one then in residence, for the contempt with which on all high occasions he has treated its ancient fane, where mitred and croziered Prelates have officiated at the altar, in the presence of a crowned monarch and plumed barons, amidst the waving of banners, the swinging of silver censers, and the long procession of chanting choristers.

Such thoughts, perhaps, might be circulating in the bosom of that youth, who is looking so steadfastly upon the hues of the descending sun, as they gild the fane, and clothe the grey stone with a robe of gold and purple; he is one who believes himself to be a loving son of his mother Church, and yet mourns over her discipline flouted, the negligence

and coldness of her rulers, the cramped and naked presentation of her services. He is come to be ordained Priest, and with a heart swelling with emotion, and in himself resolute to devote all his energies to the cause of the Church, and through her to the highest and the most noble employment in which human powers can be engaged, he awaits the hour for the solemn imposition of hands, with a thrill of holy fervour and subdued excitement. The mediæval cast of his mind harmonizes with the Palace and the Church: he feels the Church's impress upon him, the Church of all times, his own "ideal Church."

The Prelate in whose Diocese he has succeeded in obtaining his title, would have made an excellent Independent minister, if he had not attained the Episcopate by a succession of extraordinary incidents, social and political. His leanings are towards "the simplicity of the Gospel," and the developments of "spiritual feeling," and "experiences;" he upholds the Church of England as the purest and the safest of the Reformed Churches; he thinks her ritual adapted to "converted characters," and would have no objection to sponge out some awkward expressions about "regeneration in baptism," and the real presence in the Holy Communion; as for the rubrics and canons, he esteems them as little worth, to be used or neglected at will—land-marks which must be kept in view, rather than buoys to direct

the ship's course with certainty and precision ; he takes every opportunity of paring down the decent and unpretending ceremonies of the Church ; he confines the chant and anthem within the walls of his Cathedral, and, like Æolus with his winds, will only give them occasional licence to break forth from their prison-house ; he commends many sermons, with long extempore prayers before and after ; but would shudder at the idea of "Daily Service," because the Church of Rome has a daily sacrifice of the Mass.

The young gentleman from Oxford is certainly unfortunate in his Bishop, the examination, and the ordination. The Bishop looks at him suspiciously, and puts a few leading questions to elicit his views upon Churches, orders, and sacraments ; and in his charge on the Saturday afternoon warns his hearers to guard themselves and their flocks from the insidious attacks of Tractarians. At the dinner a colonial Prelate is present, who has come down on a visit, and for the purpose of preaching to the candidates. It should have been remarked, each day has been distinguished by its mutilation of the Liturgy in the Evening Service, and by its sermon of dimensions exceeding in length the maimed service by at least five degrees. The disciple of Littlemoor has been sorely grieved in spirit, more by the defections in the desk than the vapid divinity in the pulpit, but his trials have only commenced ; he listens to the earnest conversation of the two kindred Prelates ;

he hears them eulogising the "spirituality" of Watts's hymns, and the saintly unction of non-conforming Baxter; still, as name suggests name, and idea suggests idea, the golden chain of model-writers is extended, and Matthew Henry, Owen, Fleetwood, and a galaxy of Puritan divines, start into existence, one after the other, to be praised in alternate strains by either Prelate:—

"Et cantare pares et respondere parati,"

until coffee is announced, and interrupts the Bishops' pastoral.

The grim old Norman tower frowns even more gloomily on the Sunday morning, although the peal of bells rings merrily and swings a Sabbath music over the valleys to the distant wold, where the shepherd listens to its bidding, and wonders why on Sundays the stillness of that solitude should seem more still; or, when broken by the continuous vibrations of those soft bells, why it should seem to partake more of heaven than earth. The parishioners are walking through the avenue of yews into the western porch; while the Bishop, his two Chaplains, his lady and family, his household, and twenty-three candidates for ordination, are seating themselves in that same private Chapel, which, attached to the palace, has witnessed the daily clippings of the Prayer-book, and echoed the daily homily of five divisions, a lastly, a finally, and to conclude.

The Chapel is plain in its furniture, with an untidy air in the hassocks, curtains, and Prayer-books. A seraphine stands in a "convenient" place, no doubt, in this instance, as directed by the "ordinary," at which the lady of the Bishop presides, and plays seven verses, with a turn at the end of each, at one sitting. She is very anxious the "Veni Creator" should be sung, but as she has no tune which exactly coincides with the words, she has made it a personal obligation with the candidates to elide a syllable in each alternate line, so that the melody and the words may accomplish their destination at the same moment of time. After this homely and family fashion the "Ordination Service" is conducted; the express provisions of the Church having been dispensed with in the first instance, the remainder of the proceedings is invested with an arbitrary character; the spirit of the Church yields to the savour of the Conventicle, and the unhappy Oxonian goes home to his flock, with a thorn rankling in his bosom; with distrust of a Church, which, professing great things, devout and holy, is betrayed with impunity by one of her Bishops; the wound gangrenes in time; he begins to see all things in her discipline, doctrine, and practice, with a jaundiced and distempered eye; he fancies her Erastian, and doubts whether God is to be found "within her walls and palaces;" he leaves home, crosses the sea to Belgium, and announces in a few weeks to his Rector

the cheerful intelligence that he has been reconciled to "the Catholic Church," and is on his way to receive the Pope's blessing.

When once a Bishop disobeys the earnest injunctions of his Church, or believes her to have no distinctive character from the sects and communities by which she is surrounded, or acts as though she had none—when he shapes the Church's doctrine, by suppression or mutilation, to suit his own peculiar views, and thus deprives her of her prophetic office, the injury he inflicts upon the body of the faithful, by promoting disunion, is fearful; the men whose vacillating minds he overturns are more in number than will ever reach his ears; he has accepted an office which he ought not to have undertaken; the office binds him to the CHURCH, while his affections are elsewhere, his feelings in sympathy with schismatics, his views averse to her doctrines.

The 48th Canon thus prescribes: "No Curate or Minister shall be permitted to serve in any place without examination and admission of the Bishop of the Diocese, or Ordinary of the place, having Episcopal jurisdiction, in writing under his hand and seal, *having respect unto the greatness of the cure and the meetness of the party.*"

If it be true as we have alleged—and for the truth of the allegation we appeal to the great body of the clergy and laity—that the Bishops of the last century, from various causes, but most especially on

account of their own views of the Church as "a profession," and themselves as heads of that profession, have but a slight and interrupted acquaintance with their clergy, it will follow as a consequence that the disposal of their patronage will be governed by the exercise of other motives than the benefit of the Church, simply and abstractedly. Such is too often the case; the exceptions are few and casual. We do not mean to accuse Bishops of neglecting the interests of the Church, or of wilfully instituting into benefices men notoriously inefficient or culpable; but "the greatness of the cure and meetness of the party" are not always the first points for consideration; or, even should the "greatness of the cure" be admitted, the "meetness of the party" may be questioned, even when the Bishop believes he is doing his best to find a proper Incumbent for a difficult and onerous parish.

Some Bishops entertain an exaggerated notion of their powers of discernment. If the friends of an humble and deserving Curate recommend him for promotion, such a Bishop's answer is at once: "Your advice presumes me incapable of ruling my Diocese, ignorant of its wants, and negligent of my clergy." We have heard of an excellent Prelate who gave out publicly that an application by any clergyman for a living would not only ensure a refusal, but exclude him from the list for ever! His lordship little thought he had a prototype, who acted upon the same prin-

ciple one century and a half before, and we believe with the same result ; namely, in general his appointments were unfortunate and unpopular ; a good appointment was an accident, and served admirably for an illustration of his policy, or for quieting his conscience.

RICHARD KIDDER, BISHOP of Bath and Wells, 1691, thus writes of himself in his autobiography : " Many suitors I had, but was deaf to them all ; and, indeed, I hardly gave anything to the man that asked." To which the following note is aptly penned : " The disposal of his preferments may be conveniently regulated thus : those that ask, shall not have ; and those that do not ask, do not want."

" How unfortunate are all Bishop ——'s appointments !" remarked a person of observation, " and yet he prides himself upon bestowing every benefice, within his gift, upon the deserving Curates of his Diocese, and upon none other. It is true he sends men, who are generally approved in their particular sphere, but who invariably fail when removed into another of higher pretensions, and demanding a combination of energy and talent. No sooner is a man inducted into a new living, in the Bishop's patronage, than the whole neighbourhood is in a ferment ; and it is soon discovered the fresh Incumbent possesses some quality of mind, or physical disadvantage, which neutralizes the recommendations he brings, his moral worth, and the weight of the Bishop's own appoint-

ment. To me this defeat of the good Bishop's intentions would seem to arise from his want of discernment; he himself never held a parochial cure of souls in his life-time; he was a diligent College-tutor, and a labourer of the first order in that workshop of Greek plays and Infinitesimal Calculus, the University of Cambridge, until he was bidden ascend the ladder of ecclesiastical dignity, and emerge from the dust and heat of critical controversy with the German philologist and the French analyst, into the clearer atmosphere of a palace and a throne. He never heard the man read or preach whom he has set over the parish of —; he found an orderly congregation, a flourishing school, and a contented people in the little village where Mr. — was formerly Curate, and the young people at Confirmation unusually attentive and sober-minded; he has, therefore, transplanted him into a noisy, populous, dissenting Parish, where the meek and quiet disposition which worked so well among the rural people is entirely stunned, overwhelmed, and inactive. With the same excellent intentions he promoted a "high-and-dry" Curate to an Incumbency where every form of dissent is rampant; and energy, tact, and a powerful eloquence are required, together with an exhibition of sympathy towards the poor, the sick, and the destitute. Down goes the influence of the Church in that quarter; the old parish Church yawns, with all its doors flung open, for a congregation—in

vain, while the stream of young and old flows by into the Tabernacle, the Zion, and the Enon conventicles.

“ On another occasion, the incumbency of a very important town fell into his hands. In this place there was an unfeigned adhesion to the Church, to an almost unprecedented degree; whether the parishioners held high or low views, were Calvinistic or Arminian, they assembled in the ONE house of prayer, and communicated at the ONE altar. The Bishop’s nominee enters the parish, unbending, and without conciliatory manners, stern and rigid, conscientious and eloquent, unwearied in visitation, but as exacting in the merest trifles as in the weightier matters of the law. In a few weeks the appearance of things is altered. A little imperiousness, and grave rebuke on non-essential observances, disturbed the harmony of the people; then it was whispered the Rector was a “ Tractarian;” a credence-table and the choristers in surplices gave a visible form to the rumour; an indiscretion in turning his back upon the congregation at a portion of the service where they had always been accustomed to see his face, raised a puff of disgust; but when he insisted upon having notice of intention to communicate, and of the names of sponsors before baptism, according to the rubric, the storm gathered in the fine old Church; the fretted roof, the carved work, the storied windows, the shrines and canopies, shook with

agitation ; the united body was dissolved, the meeting-house was re-opened ; the dread of Protestant Popery infected those who loved the Church from habit, and clouded the hearts of those who loved her from principle ; and thus, in a few months a magnificent crowd of worshippers was thinned and planted out, while the remainder seemed to be the stunted, the withered, and the fruitless of the Lord's vineyard. I say, this disastrous calamity to the Church in that town was solely owing to the BISHOP'S want of discernment in the first instance, as well as from his want of knowledge. He was ignorant of the temper of the place ; he sent them a man, whose excellences offended their prejudices, and whose zeal awakened their fears. The Bishop of ——'s appointments, I repeat, are singularly unfortunate."

Our friend was sound in his conclusions ; to make a right appointment, a Bishop ought to study the wants and habits of the parish ; and having obtained this information, he ought to be careful in bestowing his patronage upon the instrument fitted for the work to be done. The " Drawing-room Prelate," the " University" and " Scholastic" Prelate, have each their own notions upon this matter, founded altogether upon the broad idea of a *profession*.

The " Drawing-room Bishop" is a sort of bank, from which the cadets of noble and rich families may receive a supply of benefices, worth having ; the crumbs from the rich man's table fall to curates, who

obtain all benefices under £120 per annum. The "University man" gladdens the heart of his College acquaintance, and some old pupils with whom he has maintained a letter-writing friendship. A Bishop of this class is reported to have expressed his satisfaction at frequent changes in sees, and to have defended the system of translations, upon the plea that a succession of Bishops infuses new blood into a Diocese; "he introduces men of his own views and cast of mind, not so much theologically as politically and socially; and thus the circulation is kept healthy, and a tone is given to the action of the community by the fresh elements combined with it." In other words, a Diocese is overrun with men who look upon a parish as a place where they are "*to do duty*" on the Sunday, and visit with the country-world all the rest of the week; the dry sticks of Colleges, and family friends, come trooping after the new Bishop, like the merry groups we see on ancient bas-reliefs, representing autumn and the gathering of the vintage. The poor CHURCH is abused for the worldliness of her Priests and the indifference of her Bishops!

If a large piece of preferment should fall to an Archbishop by way of "option," it will most probably be given away as a reward for profound theology or eminent learning; that is, his Grace will look to the amount of income at his disposal, and prefer a man who should have been provided for in a Cathedral,

but whose habits and experience are unfitted for an important parochial cure ; although the revenue be undoubtedly large, and he may also deserve it by his talents and services. But only fancy the dismay of the parish when the Rector arrives with all the polemical and scholastic fame of many years' successful intimacy with the University press thick upon him, and they listen to a feeble voice and see an attenuated frame ; his sermons are not heard twenty feet from the pulpit ; in the vestry he has no aptitude for parish business, and is in perpetual squabbles with turbulent spirits ; he knows not how to visit the sick, and shrinks from any degree of familiarity with a tradesman ; he is no more a Parish Priest now than he was before, except in theory ; he has read "George Herbert," but he cannot tell how to put him in practice ; his imagination can pourtray, and his pen can describe to perfection, the duties and the difficulties of the pastoral office, but he cannot throw them into a practical mould and make them his own. The wretched parish suffers, that a book-worm may be rewarded :—

"Delirant reges, miseri plectuntur Achivi."

BISHOP WILLIAM PEIRSE (Bath and Wells, 1632)
"would not leave the sound and orthodox clergy of his Diocese to languish in obscure country curacies, but he had honesty enough to think that those who ventured upon the unpopular step of defending our

sion against the encroachments of Dissenters or Papists had the fairest claim to be defended by the Church."

GEORGE HOOPER (Bath and Wells, 1704).—"This Prelate's disposal of the preferments in his Diocese was judicious and disinterested. Those who served, or were zealous in their endeavour to serve the Church, were dignified without any expectation, and the diligent were always advanced without being permitted to undergo the pain of solicitation. He was not a man to patronize clergymen of doubtful, 'liberal,' or low Church principles, because they were his nephews or cousins."

BISHOP SETH WARD "kept his Diocese in conformity by taking care to settle able Ministers in the great market and borough towns, as Reading, Abingdon, Newbury, Devizes, Warminster; and, because they are for the most part of small value, as prebends in the Church fell void, he bestowed them on the Ministers of these towns."

GRINDAL (ARCHBISHOP of York and Canterbury) "would admit no man to the office of Preacher, who professed either Papistry or Puritanism. He took care that his Preachers should have excellent gifts of knowledge in the Scriptures, joined with good utterance and godly persuasion."

SANCROFT (Archbishop of CANTERBURY, 1677) "was generally known to be a hearty and faithful friend to all who had any merit to expect his favour

or desire it. He carefully sought out such persons for the service of the Church, in those preferments which fell within his gift, as were of approved abilities, of great learning, and exemplary lives and conversations."

Of BISHOP LAKE, his biographer writes:—"He never fouled his fingers with the least touch of Gehazi's reward, freely preferring desert."

In these examples our Bishops may find points worthy of imitation. How few are ready to countenance the men who in their parishes defend the ANGLICAN CHURCH against Schism and Papacy, at the expense of sneers and scoffings for their "illiberality," as it is called! If a clergyman should discover efforts made to proselytise his parishioners to dissent, and he denounces all dissent as sinful, the Bishop is doubtful, and hesitates in preferring such a man, or bestowing upon him any distinction, for fear of being compromised with his party, or esteemed a zealot on Bible Society platforms. If, on the other hand, the parish Priest should lay open the secret workings of the Roman leaven among his people, and seek the first opportunity to denounce and crush it, the very Prelate who has been inveighing against Tractarianism shrinks away, when the appeal is drawing close to the Diocesan, and recommends prudence and charity; much less would he dare to mark his approbation of such a man by investing him with some honorary dignity. Thus it is, although in his

secret mind he is convinced that the times require plain speaking, and the Church vigorous defence, he would rather abandon the Church to a reliance upon her vitality, than subject himself to the charge of being esteemed a bigot

The end is, that Bishops are bound by political party feeling, and dare not act for the Church ; or, they swarm with relations, personal friends, and connections, and these must be provided with benefices, because they have personal claims entirely independent of their qualifications and sentiments. On every side the CHURCH is made the secondary, the *individual* the primary consideration ; and how is it possible for her to fulfil her high and holy mission, when she is thus reduced by her Bishops practically to the level of a mere worldly profession ?

“Take this living, or I may have no other chance for you,” were the words with which a young man’s remonstrances were stopped, when he ventured to protest against being charged with the spiritual welfare of thousands of souls, before he had ever thought seriously of the working part of the pastoral office, or even preached except before the University, where he had obtained his fellowship in a distinguished college, and had claimed and received ordination upon that title.

Bishops do not exercise the powers committed to their trust with sufficient fearlessness and industry. Private patronage and the traffic in livings are

grievous wounds to the Church, unless there be a vigilant hand, on the part of the Bishop, to see all the Church's safeguards against the stealthy creeping of unworthy Ministers into her fold faithfully observed. He has power to examine any clergyman presented to a living and coming to him for institution; he is bound to examine him, it is his duty; and whatever be his powers after such examination, if defective, he is conscientiously obliged, by his pledge of fidelity to the Church, to exercise those powers, having regard to "the meetness of the person." But the influence of the world paralyzes the chief shepherds of the flock; they lie fettered by Statesmen and Peers, by the usages of society, and the interests of party; they are the victims of nepotism and flattery, and, desirous of acting faithfully and conscientiously, they are blinded and led forth to make sport before the people; to use their strength, as they are told, not for the honour of their God, but for the gratification of those into whose hands they have fallen captives; to minister and serve in this world's pageantry, and for the amplification of this world's idolatry.

Every Bishop has a clique of clergy about his palace; under the existing state of affairs he cannot help himself; it is perfectly natural for him to seek the information he requires about his Diocese, and cannot obtain otherwise, from persons in whom he chooses to repose confidence. They are to him the

ear of the Syracusan tyrant ; the mechanism through which he thinks he can safely and truthfully receive the revelations and secrets of his Diocese. Hence it is, the distant Curate cannot imagine, how it happens that he gets a letter from his Bishop in reply to an application for his interest with the National Society towards building a school, complaining of the general indifference in his parish to Diocesan objects, and recommending him to communicate with the neighbouring Rector as to the most efficient plan for obtaining subscriptions among his farmers for the Diocesan Building Society ; hence it is, that prejudices spring up like seeds wind-sown on the distant mountain-side, no one knows how, whence, or by what hand ; hence it is, that a magic circle is drawn about the Bishop's person, and they who would obtain an audience, or penetrate the depths of his mind, must invoke the guardian spirits, and learn the incantation. Preferments, honours, and commendations roll through this single channel ; and thus it happens that the Bishop, surrounded by his familiars, unconsciously governs his Diocese according to their dictation, or, at any rate, under their influence. Hence appointments are made which excite astonishment ; men are exalted into positions for which no conjecture can find a sufficient reason ; while others, eminent for their labours, well reported, and devoting their days and nights unreservedly to the good of the Church, are left neglected to enjoy the fruit of their

toil, and the recompence of their reward from a higher source than even that of their spiritual Overseer.

Such were not the habits of Bishops Peirse and Hooper ; nor is the example of Bishop Seth Ward to be neglected in these days. Perhaps, generally, the condition of the incumbents of small towns is the worst of any ; we mean, where the endowments have been rifled and the tithes alienated. In such instances the Incumbent is thrown upon the resources arising from his surplice fees, and the fickle contributions of his parishioners, under the title of Easter-dues. He is expected to make the same subscriptions to all local objects of charity, as though he were in possession of the whole ecclesiastical revenue once belonging to his living ; he finds the schools to be a drain upon his pocket, the poor and the sick upon his kitchen and alms ; wealthy persons of five times his income look up to him as the originator of claims upon their benevolence, and measure the amount of their assistance by his ; he has no available funds for clerical aid ; he finds his energies taxed to the uttermost ; mind and body prostrate under the pressure of a never-ceasing round of duties ; poverty at home, and the weight of public and private demands upon his income sinking him deeper and deeper into the quicksands of pecuniary embarrassment ; at every one's call, his time is occupied in advising, reconciling, interceding, and visiting ; he must attend to every

one's business except his own ; he has no leisure for domestic quietude or social engagements ; wearied all day with continual visitations and parochial business, he must spend his evenings in his study ; and while his parish and the country round appreciate his exertions, and while he sees the Church making way and steering her course majestically through the troubled waters of sectarian strife, and while he witnesses in others the blossom of his labours forming into fruit—he alone is helpless, dispirited, and shaken in his hopes, the blight of an increasing poverty is ever wasting his heart ; but still he looks forward to the day when the well-known circumstances of his living, and his own hearty endeavours in the Church's cause, shall wring from the mouth of his Bishop an acknowledgment, and from his patronage an assistance towards the progress and completion of his efficient services.

But no !—benefice after benefice falls vacant ; the prebendal-stall is filled, but not by him ; the dignities of the Cathedral are lavished upon men who have large incomes and small populations ; the scriptural adage is reversed in its signification, though true to the letter—"He that hath, to him shall be given ;" and thus neglected, poverty-stricken, uncheered, in the midst of his usefulness and celebrity, the proud heart sinks at last, the pitcher lies broken at the fountain ; the innocent Bishop wonders how it could have happened, laments the loss his Diocese

has suffered in the necessary retirement of one whom he had admired and praised, but never for a moment conjectures, how largely his own indifference had contributed to drive away the exile from the scene of his pastoral cares, from the vineyard which he had planted with his prayers, and watered with his tears.

Another question proposed by the Archbishop to the Bishop Elect at his consecration is the following:—

. *Are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge? Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?*

ANSWER.—*I will do so, by the help of God.*

Also in the prayers at Consecration these sentences occur:—

“Grant, we beseech Thee, to this thy servant such grace, that he may ever more be ready to *spread abroad thy Gospel*, the glad tidings of reconciliation with Thee.”

And—

“Endue him with thy Holy Spirit, that he, *preaching thy word*, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine”

The Church, then, demands that her Bishops be **PREACHING** Bishops. The genius of the Reformation insists upon **PREACHING** as a mighty engine and instrument of grace ; nor can any person doubt this proposition, who reads carefully the Epistles, and knows the practice of the earliest infancy of the Church ; it has its proper situation in the divine economy, and may be either exalted or depressed above or below its legitimate standard, at various times, according to their temper, and the "set" of the human mind. Our Reformers stripped the Church of her meretricious ornament, and divesting her of all pretensions to human authority, rested her authority upon Scripture, disclosed there the fountain of life, and proved her to be the keeper of Holy Writ, the depository of the mysteries, the witness to the truth, and the **PREACHER** of the Gospel. When they proposed her in this shape to the allegiance of faithful men in this kingdom, in her primitive simplicity, unguarded by superstition, undefiled by "fond inventions," Christian people loved to meditate upon the great doctrinal truths, thus unveiled and placed clearly before the spiritual vision ; to hear them spoken of and illustrated with the eloquent and burning language of the Chrysostoms, the Augustins, the Basils, and the Gregories of ancient days. Emancipated from a formal obedience, and from cumbersome, emblematical rites, the affections rushed to Scripture, to see the impression of the **INCAENATE**

DEITY there, rather than in the material representations of pictures and images; the intellect quaffed deeply the streams of a pure contemplative theology, from which it had been so long banished; and, in the end, PREACHING resumed the original station which it occupied before Rome's perversions and subjection of the mind; and once again undertook the office of directing the attention, of informing the understanding, of exciting holy feelings, and denouncing unholy passions; of steadying the captious and sceptical spirit, of leading the way-worn, supporting the feeble, binding up the broken-hearted, healing the sick, and comforting the afflicted.

The Church never undervalued "the foolishness of preaching;" Tractarians may, Anglicans cannot. The Church never taught that without the sacraments the highest degrees of grace could be imparted; Dissenters may so teach, Anglicans do not. It follows, then, how requisite it is, that he who discharges the most important functions in the Church, and sits in her chief seats, should be no mean PREACHER; should be gifted with eloquence, powers of persuasion, and spiritual unction; should be weighty in controversy and apt at instruction. How different have been the Bishops of the last century from such a model! How frequently has it happened that the new Bishop, from his previous avocations, was scarcely ever called upon to preach a sermon in his life; or, if called upon, devoted his attention to the unravelling a disputed

text, or settling a critical construction ! If his vein be not in scholastic matters, he may possibly deliver a discourse framed upon the stocks of the Queen-Ann style ; the enunciation of a moral truism, wrapped up in the silk and satin of polished language, elegantly illustrated, and coldly enforced.

Bishops, for the most part, hate preaching : even Charity Sermons, and such like, are vehemently eschewed, upon the plea of pressing engagements. They know their incapacity, their want of experience, and their power to be what a Bishop ought to be—not only a fair or moderate, but a superior Preacher ; otherwise, they expose themselves to ridicule and their order to contempt ; we mean, in the absence of some one commanding quality ; few men attain in all respects to the highest flights of excellence in preaching. This qualification in a Bishop seems to have escaped the observation of our statesmen ; the Church demands it, they give it no thought. And here again the Church suffers from its thralldom ; no one can tell the effect which a PREACHING BISHOP produces, not only among Churchmen, but Dissenters also ; nor the injurious impression left by an inexperienced workman at those spiritual tools, especially when supposed to be a master of his craft. “ How inefficient are your Bishops — what sticks in the Pulpit ! ”

We once heard a Prelate, not very remarkable for his Pulpit eloquence or wisdom, gravely propound

the following doctrine, in the heart of a manufacturing population, at the consecration of a new church :—

“Buildings, such as the one which we have this day set apart for the service of Almighty God, cannot be said to be so much needed among people of refined tastes and cultivated habits, who have leisure every day in the week, books and advantages for informing their minds upon their moral duties, as among a crowded population, like the one in which this building has been erected ; where the calls of daily business, and the exertion necessary to win their daily bread, leave them only one day in the week, upon which they may assemble in this house to learn their duty for the practice of the following week.”

Such a Bishop had better condemn himself to a perpetual pulpit silence ; such a lamentable ignorance of the nature of Christian fellowship had better fall from the lips of no public instructor, much less from those of a Bishop. The consequence was seized in a moment, like an electric spark, by the acute ears which listened : “So then the Bishop thinks the rich are good enough without churches, and churches are good enough for the poor !”

Nor would we, on the other hand, have our Bishops so entirely engrossed with preaching, its necessity and importance, as to neglect or lightly to regard the chief duties of the Sanctuary, the HOUSE OF PRAYER. We once remember seeing an Irish Prelate, eminent

for personal piety and low Church views, behave indecorously throughout the Liturgical part of the Service; that is, he stared all round the church, at the building, and the assembled congregation; he picked his teeth, flourished his handkerchief, and rolled listlessly about in the pew, while the Prayers were read; he was restless, inattentive, and fidgetty, like a school-boy who is counting the moments, until he be emancipated, and at liberty to pitch the wickets. When Prayers were over, he mounted the pulpit with elastic step, poured forth a lacrymose extemporaneous prayer, fell to work upon a verse from the New Testament, and filled our ears with the overflowings of a weak mind and voluble tongue for the space of an hour and a quarter. This was not what the Church means by PREACHING!

TOBIAS MATTHEW, ARCHBISHOP of York (1606), "kept an exact account of the sermons he preached. While Bishop of Durham, he preached 550; while Archbishop of York, 721; and, what is most extraordinary, he left nothing in print."

HEATON, BISHOP of Ely, temp. James I., "was a very diligent preacher, and a fat man. The King was fond of his style, heard him often, and paid him one of his facetious compliments: 'Fat men, my lord, are apt to make lean sermons; yours, however, are not lean, but larded with good learning.'"

BISHOP LAKE is praised, because "he was 'apt to teach' the living with his pious sermons in his Cathed-

dral and neighbouring parishes ; and posterity with those learned writings he hath left behinde him.”

BISHOP KEN, “ in the summer-time used frequently to ride to some great parish in his Diocese, where he would preach twice, confirm, and catechize.”

BISHOP BEDELL preached constantly twice a Sunday, in his Cathedral, on the Epistle and Gospel of the day ; and catechized always in the afternoon before sermon.

BISHOP HOOPER (Gloucester and Worcester), “ entering into his Diocese, he did there employ his time which the Lord lent him, under King Edward’s raigne, with such diligence, as may bee a spectacle to all Bishops, not onely in that place, but in whatsoever Diocesse through the whole realme of England. So careful was he in his cure, that he left neither pains untaken nor wais unsought, howe to traine up the flocke of Christ in the true word of salvation, continually labouring in the same. Other men commonly are woont for lucre or promotion’s sake to aspire to Bishoprickes, some hunting for them, and some purchasing or buying them, as men used to purchase lordships ; and when they have them are loth to leave them, and thereupon, also, loth to commit that thing by worldly lawes whereby to lose them. To this sort of men Mr. Hooper was cleane contrary ; who abhorred nothing more than gaine, labouring alwaies to save and preserve the

soules of his flocke No father in his household, no gardiner in his garden, no husbandman in his vineyard, was more or better occupied than hee in his Diocese amongst his flocke, going about his townes and villages in teaching and preaching to the people there. That time that hee had to spare from preaching, he bestowed either in hearing publicke causes, or else in private study, praier, and visiting of schooles."

LATIMER, BISHOP of Worcester, "preached for the most part everie Sundaie twise, to no small shame of other loytering and unpreaching prelates, which occupie great roomes, and do little goode Notwithstanding both his yeares, and other paines in preaching, everie morning ordinarilie, winter and sommer, about two of the clocke in the morning was at his booke most diligently."

RIDLEY, BISHOP of London, "in his calling and offices so travelled and occupied himselfe by preaching and teaching the true and wholesome doctrine of Christ, that never good childe was more singularie beloved of his deare parents then he of his flocke and Dioces. Every holiedaie and Sundaie he lightlie preached in some one place or other, except he were otherwise letted by weightie affaires and busines; to whose sermons the people resorted, swarming about him like bees, and coveting the sweet flowers and wholesome juice of the fruitful doctrine, which hee did not onlie preach, but shewed the same by his

life, as a glittering lanterne, to the eies and senses of the blinde."

Of WILLIAM FORBES, BISHOP of Edinburgh, 1633, Bishop Burnet says: "His father (Forbes, Bishop of Aberdeen) never saw him, but he thought his heart was in heaven; and that he was never alone with him, but he felt within himself a commentary on those words of the Apostle: 'Did not our hearts burn within us, &c.?' He preached with a zeal and vehemence, that made him often forget all the measures of time; two or three hours was no extraordinary thing for him. Those sermons wasted his strength; and his ascetical course of life was such, that he died within a year after his promotion."

BISHOP JEWELL (Salisbury), "the dignities and benefices having been disposed of by CAPON, the preceding Bishop, took extraordinary pains in travelling and preaching in all parts of his diocese He was a most laborious Preacher, always travelling about his Diocese, and preaching wherever he came; wherein he laboured to speak to the apprehensions of the people When he saw his death approaching, he revisited his Diocese, correcting and reproofing the vices of the clergy and laity more sharply than before; enjoining them in some cases a portion of holy tracts to be learned by heart, himself frequently preaching. By these incessant labours and watchful care he reduced his feeble body to so low a state, that as he rode to preach at Lacock in Wiltshire, and

was dissuaded by an argument, that straining his body in preaching and riding might bring him in danger of his life, he answered: ‘IT BECOMETH BEST A BISHOP TO DIE PREACHING IN THE PULPIT.’” A truly golden saying, and worthy of him who may be justly styled a pillar and bulwark of the Church of England!

BISHOP HALL, in his “Defence” before quoted, challenges his accusers to bring a charge against him for neglect of preaching, as though it were, and indeed according to St. Paul it is, a conspicuous duty in a Bishop: “Can they check me with a lazy silence in my place, with infrequency of preaching? Let all the populous auditories, where I have lived, witness whether, having furnished all the Churches near me with able Preachers, I took not all opportunities of supplying such courses as I could get in my Cathedral; and when my tongue was silent, let the world say whether my hand were idle.”

ARCHBISHOP TILLOTSON: “A person well acquainted with Dr. Tillotson has often related in my hearing, that Dr. T. told him he had written in his time a thousand sermons.” (M.S. note in Dr. Birch’s *Life of Tillotson*, quoted by Dr. Wordsworth.) In his funeral sermon by Bishop Burnet the following sentence occurs: “In his function he was a constant preacher, and diligent in all the other parts of his duty: for though he had no care of souls upon him, yet few that had, laboured so painfully as he

did ; in visiting the sick, in comforting the afflicted, and in settling such as were either shaken in their opinions, or unsettled and troubled in their minds."

From these instances may be gathered the stress laid upon **PREACHING** by some of the earliest Prelates of the Reformed Anglican Church, and the diligence exercised by them in performing that important function. We are convinced the absence of this faculty in Prelates of later date is one amongst the most prominent causes of the indisposition, or rather disaffection, of the mass of the lower orders to the Bishops of our Church. The fault, however, is not to be imputed to them personally, but to the political **MINISTERS** who appoint: they are the creatures of a system, and are raised to eminence, not for the intrinsic gifts and attainments which the **CHURCH** would honour in a Bishop, but for other excellences, great and reputable, for intellectual power, scholarship, scientific reputation, literary fame ; or for other more questionable recommendations, political influence, personal feeling, or party interest.

The success of the Bishops above mentioned, in ordering their Dioceses, and rooting themselves in the affections of both clergy and laity, will be presently seen ; the principle we all along contend for, was as powerful in that age as it would be if adopted in this or in any other, namely, that **EPISCOPACY** fails of its legitimate object, unless it come in contact with the people, officially, personally, orally ;

unless it intertwine itself with the affections, cravings, and expectations of the people ; but if it be an aristocratic automaton, or the cold apex of a profession, dumb, formal and apathetic, bound to the state, and a victim tied to the chariot wheels of refined society ; if it neglect "*to stir up the grace of God, given by the imposition of hands,*" and rest upon worldly position for veneration, and upon man's authority for obedience, then will it remain in the shade and obscurity of God's Church, until the Candlestick be removed into an atmosphere more pure, and amongst a people who shall bring forth fruits worthy of their election and calling.

What sight can be more humiliating, or fraught with sadder reflections, than for a true son of the Church to be obliged to see for three, four, or more months in the year, during the Parliamentary season, some one favourite church at the West-end, in the neighbourhood and resort of Bishops, besprinkled, Sunday after Sunday, with some eight or nine Right Reverend Prelates, clad in their Doctor-in-Divinity raiment ; while the imagination reverts to Cathedral Churches, widowed of their chief Pastors ; to country parishes, where their voices have never reached ; to the ribaldry of an ignorant, because uninstructed multitude, whose cry is : " Down with the Bishops —dumb dogs, that open not the mouth."

When the ARCHBISHOP delivers the Bible to the

BISHOP ELECT, among other charges is the following :—

“ Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy.” He prays also that the Bishop Elect may “ use the authority given him not to destruction, but to salvation ; not to hurt, but to help.”

The following question also is asked :—

“ Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God’s word, and both privately and openly to call upon and encourage others to the same ?”

ANSWER.—“ *I am ready, the LORD being my helper.*”

Again—

“ Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men ; and such as be unquiet, disobedient, and criminal within your Diocese, correct and punish according to such authority as you have by God’s Word, and as to you shall be committed by the Ordinance of this Realm ?”

ANSWER.—“ *I will so do, by the help of God.*”

These questions, charges, and prayers bring before us at a glance *the duties of a Bishop in the administration of his Diocese*, the manner and temper in which they ought to be executed. Here, again, the

same remark will apply as in other places of our investigation ; a Bishop may satisfy his conscience, according to the degree of light which he enjoys, that he has to the utmost of his ability discharged the obligations thus solemnly imposed upon him at his Consecration, when he has travelled through the general routine of his duties, answered his letters, given audience to sundry clergy, confirmed, visited once in three years, and admonished any unbecoming, or punished any scandalous behaviour among his clergy. This, according to Sir James Graham, is perfection ; how far short it falls of the spirit of the Consecration Service and the Church's interpretation of it, let any candid enquirer determine for himself. His conclusion will be that the Church, in her awful language, lays a burden upon a Bishop's shoulders, which no mere human strength can sustain ; and for the necessary aid to sustain it worthily, he will observe with what an earnestness and solemnity of invocation the presence of the HOLY SPIRIT is beseeched ; he will infer from the weighty expressions used, from the searching nature of the examination, and from the binding force of the answers to the questions, that nothing less is intended than the thorough and complete devotion of all the faculties, gifts, and powers—nothing less than the dedication of body, soul, and spirit ; anything rather than the gratification of an ambitious, worldly spirit, which has, in its own conceit, climbed to the top of a profession. He would

suspect from the tenor of thought running through the various exhortations and prayers in the "office," that in bestowing this dignity she demands a temporal sacrifice corresponding with the spiritual honour; a temporal sacrifice of comfort, ease, and luxury, when they impede the labour which is to cultivate a large tract of the Lord's heritage.

Statesmen will not understand the mind of the Church upon this, and many other essential points; perhaps they cannot understand it, because they lack "spiritual discernment." When they look at the Church through a political medium as an appendage to the State, their recommendations of individuals to the Sovereign for nomination to vacant sees cannot but partake of a similar character. When a statesman thinks lightly of the Church's authority, as the accredited teacher of the Gospel in this country; when he considers all sects equally right, as measured by their own convictions and intentions; and when he, therefore, attaches no importance to the sin of schism, he is not likely to be very careful that they who, through his means, are to be consecrated Bishops should be imbued with the deepest feeling of reverence for things sacred, or should be animated with the apostles' noble sentiment—"To spend, and to be spent;" to be offered, as it were, upon the altar of the Church's service; it will be sufficient for him that they are men of

sobriety, of good reputation, and maintaining a certain position, or standard of ability, to justify his nomination.

A principal evil against which our Bishops have to contend in the administration of their Dioceses, singly and collectively, is *the want of* UNIFORMITY among both clergy and laity, in rubrical and doctrinal matters. With respect to doctrine the Church is divided, and always has been divided, into two sections of thinkers: High Church and Low Church, Arminian and Calvinistic, Legal and Evangelical. Not only the Church of England suffers from the controversies and ill-will engendered by the continual discussion of these tenets, but every branch of the Church Catholic, from the earliest times of Christianity, has been in like manner afflicted with the same disease, under various forms and modifications; the Eastern, the Western, the African Churches are none of them exempt; in the bosom of the Roman Church at this day the same speculative difference exists, although its active outbreak into schism be controlled by the exaggerated influence of auricular confession, by the pressure of superstition, by the priestly power, and by all those several materials, with which the cord of Papal unity is twisted and coiled around the judgment, the conscience, and the affections of mankind.

Nor can it be otherwise; the nature of a revelation "in part" sufficient for salvation, but still *only* "in part," leaves wide room for the range of man's

inquisitive intellect, and for a variety of conclusions upon subjects which are not in themselves matters of saving faith, although to think correctly upon them guards the soul against the admission of other and fatal error; thus a man may have his own peculiar views of the manner in which the act of justification is applied to the soul, and these views may be quite contrary to those maintained upon the same subject by his next door neighbour, and yet both may hold clearly "the most wholesome doctrine, that we are justified by faith only." So also, as to free will; because two individuals cannot define its limits exactly within the same boundary, their dissent from each other does not hinder both from maintaining the incapability of man "by his own natural strength and good works to turn and prepare himself to faith, and calling upon God." The same may be said of Predestination, Election, and God's immutable decrees; of the growth of grace in the heart; of the extent to which the sacraments are efficacious for the infusion of grace into the faithful, repentant, and obedient soul; of our co-operative power, and its acceptance; these, and a hundred other minor questions, upon the true, right, and orthodox solution of which, a man's salvation cannot be said to depend, in the sense in which it must be said to depend upon a right faith in the TRINITY, the Atonement and Satisfaction of our LORD, the Resurrection from the Dead, and other fundamental doctrines, may be canvassed and settled

by individuals to their own satisfaction ; while the conviction itself may work in a peculiar manner upon the mind, induce certain habits of thought, to be developed also in certain habits of conversation and manner of life, until the number of clergy and laity within the Church, who adhere to the same interpretation of these high mystical points, and found a similarity of speech and action upon it, become identified as a PARTY, distinct from others, who have adopted another set of conclusions, and are regulated by a corresponding rule in their language, cast of thought, and outward deportment.

Constituted as the human mind is, it will always claim and exercise this degree of freedom, or it must be chained down, be mastered, and enslaved ; in the Anglican Church the former condition is realised, in the Romish communion the latter. We must submit to the chances of SCHISM rather than be tied together to work like convicts in an ecclesiastical gangway. It is clear upon all the questions just mooted opinions may differ, slightly or materially, and yet no real ground for separation exist ; but the danger is, and always has been, lest enamoured with its liberty, or puffed up with spiritual pride and self-sufficiency, or dizzied with mazy flights of speculation through the Word of God, the minds of any, and especially of the clergy, should be led to substitute inferior for important doctrines, or to esteem those to be matters of salvation which are clearly left to the decision of

individual judgment. When such becomes the tendency of religious speculation, as will always be the case at certain periods, like the recurring tides, now with an ebb, now with a flow ; the danger is, lest primary principles should be forgotten, or neglected until despised, and so the necessity of being in the "ONE BODY," without schism, should give way to sectarian zeal, and gradually to the open sin of separating from a pure branch of Christ's true Church.

To moderate, to harmonise, and to check such disputes, and to prevent them from breaking through all bounds of licence, is a duty and a difficulty appertaining to the Episcopal office. The want of personal knowledge of his clergy, their peculiar temperament and habits of mind, together with incapacity to seek out the remedy, and to apply it when discovered, may have rendered the difficulty insuperable for many years, without at all removing the duty.

The last century, ever since the Wesleyan and Whitfield defections, has witnessed, every now and then, quiet departures from the pale of the Church into sectarian communions, by unstable, weak, and tempest-tossed souls, who have loosed from their anchorage, set sail, and disappeared beneath our horizon, voyaging in search of those visionary " Isles of the Blessed," where higher degrees of spirituality might be enjoyed, where the heart might expand, and the imagination indulge unrebuked in celestial reveries ; where, in a

word, they might realise that ecstatic communion with God, which they had persuaded themselves was not to be found in the carnal ordinances of Christ's visible Church.

Although they certainly failed in reaching the El Dorado of their hopes, they succeeded in too many instances in making shipwreck of their faith; but they might, in all human probability, have been persuaded and reasoned out of their fantastic notions, if the relation between Bishop and Clergy had been understood and acted upon; or, if the right description of person had been Bishop. Without remonstrance, Clergyman after Clergyman, accompanied by the choice and favoured of his flock, glided away into Wesleyan, or Independent, or Baptist societies. Sometimes a body of so-called EVANGELICALS, after much wrestling with prophecy, or struggling with the deep things of the Word of God, but still free from any suspicion, that in dealing with things "hard to be understood" they might possibly "wrest the Scriptures to their own destruction," would form themselves into a body, "entering houses and taking captive silly women," or collecting around them (as into a nucleus) disbanded officers and others, who, having lived a life of sensual excitement, must, under religious convictions, yearn for a fresh excitement to be substituted for that which had become languid and abhorrent.

From causes like these arose sects without a name,

Brotherhoods and Sisterhoods innumerable, heresies such as that of the "Irvingites," and social communities such as the "Bulteelites" and the "Plymouth Brethren." But we saw no uplifting of the Pastoral staff to crush these seeds of disunion, no vigilant eye to detect them in their growth, no gentle hand to remove them with Christian tenderness, before they had choked, or strangled in their parasitical embrace the healthy plants of the Lord's garden and heritage.

It may be said: "Who is sufficient for these things?" How can any Bishop, under the present aspect of religious feeling, with a recognised form of Dissent, be supposed capable of undertaking a crusade against every fanatical disturbance which may agitate, for a year or two, the surface of his Diocese? How can he find time for controversial discussions with clergy of weak heads, and scrupulous consciences? How is he to exercise any authority over the wayward wills, and alarmed Protestant prejudices of people nominally within the pale of the Church, but really ignorant of their position, their duty, and their privileges? Our answer is, if he cannot, why is he a BISHOP? why did he promise the Church he would be READY, and call upon God, in the face of the Church, to help him to be READY, "to banish and drive away (expressions indicating energy and earnestness of purpose) all erroneous and strange doctrine?" These duties, we shall see, *have* been performed by some Bishops, manfully, effectively, and

with success ; but before we reflect their characters upon our MIRROR, we must glance at the other part of this besetting difficulty in the administration of a Diocese, the want of UNIFORMITY in RUBRICAL matters.

The “ Rubrical question ” is nothing more than this : whether the Church, having prescribed a certain order in which divine service is to be performed, and *none other*, the clergy be permitted to dispense with, or to retain what ceremonies they may please ; whether, also, where any reasonable doubt may exist as to the meaning of the directions in the Prayer-book, the Clergy ought not to submit to the ordering of the Bishop. The lately-revived attention to the ceremonial of the Service was not a momentary impulse without a sufficient cause, but the consequence of a change which had gradually taken place in the views of the clergy. When they were told they were ministers of a Church, depending for its existence upon the sufferance of the State, they examined their position and claimed divine authority for their ministrations and teaching ; when they were reproached with being nothing more than a sect, they proved their Apostolical descent and commission, and argued against their objectors the marks of the Anglican Church ; when they were twitted with diversity of doctrine, they handed the Prayer-book into Court, and begged the charge might be proved ; but when it was added—“ You have a discipline which

you do not obey, and a ritual which you do not observe"—they pleaded GUILTY, and endeavoured to repair the breach.

Then the storm arose, and, in the furious conflict of opinions, a question which ought to have been determined upon its own merits, authoritatively and immediately, by the Bishops, was allowed to assume a party form, to become the subject of discussion in newspapers, and the theme of virulent abuse in parish vestries; deputations, composed of non-communicants, of Dissenters, of persons even who had never been baptized into the Church, together with well-meaning but ill-informed Churchmen, waited upon Bishops, dictated the law, and deprecated the explosion for which they themselves eagerly were gathering the elements. It was no longer debated what the CHURCH ordered, but what the *people* would allow; no longer whether any Clergyman was orthodox and obedient, but whether he belonged to a party and assumed its badge. The Bishops hesitated, and stood perplexed; charge appeared after charge, when it was too late, expressing individual opinion, advocating moderation, and leaving every one to do as he pleased, when the real point to be determined was, what had the CHURCH enjoined upon the Clergy at their Ordination, and what had she not.

The curious position of the BISHOP OF WORCESTER, that the Clergy are not obliged to conform with

"*Chinese exactness*" to rubrical injunctions, was ever in the mouths of the evasive; but even that would not satisfy their purpose. Nor was the analogy of the phrase quite the thing: "Chinese exactness" copies everything, imitates everything, even defects; as the sailor found to his cost, when he sent his trousers to the Chinese tailor for a pattern, and found the new habiliment so happily imitated, as to display a kindred patch upon the same part where the old garment had been fortuitously mended. To obey a rule is a different thing from copying a defect; to act contrary to a plain and straightforward injunction, is not the same thing as clapping a patch upon a new pair of small-clothes. Thus it happened, when an opportunity was afforded to model the service in every Cathedral and Parish Church throughout the kingdom, according to the prescribed rules of the Church; when if anything be obscure, it might have been explained, or if defective, it might have been remedied, nothing was done, *through the remissness of the Bishops*.

If the Rubric contains any rite prejudicial to devotion—if decency and order in the Churches are anything—if the Apostle lays down one general rule for the several Churches under his government, "*so ordain I in all Churches*," why was that popular ferment permitted to work itself out, and to complete its mischief, without the correction of the evil and the confirmation of the good? At that period the

Bishops seemed to shrink from a consultation with each other, but preferred acting independently, according to the dictates of private feeling ; and thus, as the turn came for each Bishop to charge his clergy, he was claimed by a PARTY, according to the complexion of his views upon the points in dispute ; and in consequence of this vacillation, want of decision, and unity of purpose among the Bishops, the following dilemma is become an Ecclesiastical axiom : It is right to do everything in a Cathedral, which if done in a Parish Church would be wrong ; and yet the same Prayer-book is the guide for both usages.

Are the Clergy content to bear the responsibility of this state of things, that in following their consciences they must quarrel with their people, or only remain at peace with their people by a sacrifice of conscience ? No ; they look to the Bishops, naturally, as the men who ought either to have stilled the popular agitation by their out-spoken and unequivocal authority, or to have originated those measures which should have led to a definitive settlement of the question by the voice of the Church, in Convocation assembled. One or two Bishops, for a time, struggled against the confusion of wind and wave, and then subsided into indifference ; others, like the sea-fowl in the storm, rode gaily and unharmed, cheerfully and unruffled, over every topping breaker, while guns of distress

were firing at every point of the compass, and gallant vessels foundering unheeded in every direction around them. The consequence of the Bishops quailing in the hour of trial before a popular outcry was a terrible shock to the stability of the Church; then the conviction, which had gathered darkness over many minds cast in medieval mould, that the Anglican Church was a skeleton, acted upon by strings and contrivances to lend a semblance of life to its contortions, was received as a fact; slowly, and one by one, they retreated from the bosom of their mother, until the chief renegade turned his back also upon her affectionate countenance—to him always an affectionate and admiring countenance—bade farewell to Oxford, the seat of his noblest exertions, and carried away with him the store of philosophical subtleties he had accumulated, to a more congenial school, and to a mysticised system of divinity. Then his satellites followed with a rush, a bound, and a whoop; and thinking men paused and wondered, as amidst falling ruins, and foundations rocked by the heaving of pent-up feelings and convictions, they beheld the Bishops sitting in placid indifference, with the calmness of a fatalist Mahomedan, when an earthquake shakes the world.

IN BISHOP SAUNDERSON'S days the state of the Church, as Mudge informs us, in his sermons on the "Evils of Anarchy," could not have been very dissimilar to that of the present time: "when," says

he, "every man projected and reformed, and did what was right in his own eyes. No image can better express such a condition than that of a dead animal in a state of putrefaction, when, instead of one noble creature as it was when life held it together, there are ten thousand little nauseous reptiles growing out of it, every one crawling in a path of its own. Bishop Saunderson applied himself to the task before him, and did his utmost, honestly and rationally, to remedy the complicated ills of anarchy in Church and State."

BISHOP BRAMHALL (Armagh, 1660).—"No man could be more acceptable to the Clergy there, because none so fit to repair the breaches of the Church, by *knowing to what part every stone and every piece of timber belonged*, as this skilful architect. . . . By lenity, reproof, moderation, and argument, persuasion, and long-suffering, he gained over those who, after the troubles, were prejudiced against his person, and the doctrine and discipline of the Church."

Whatever may be the opinion entertained by particular Church-and-State thinkers about ARCHBISHOP LAUD, no one can deny the wisdom of the following attempt to introduce moderation into the pulpit, and to provoke the exercise of charity, without the least compromise of the truth. It will be found in King James's Directions to Preachers, said to have been written by the Archbishop: "That no Preacher

shall causelessly, and without any invitation from the text, fall into any bitter invectives and indecent railing speeches against the Puritans or Papists ; but when they are occasioned thereunto by the text of Scripture, free both the doctrine and discipline of the Church of England from the aspersions of either party."

This, it must be confessed, is a safe and becoming rule at all times, but especially in days like the present, when religious controversy runs high ; whether Rome or the Meeting-house be the aggressive party, the indiscriminate, and in some cases ignorant, abuse levelled against Papacy, or the display of an uncharitable intolerance of Dissent, couched in violent language, and hurled over the heads, dashed into the faces and ears of a congregation, like a storm of hail, until they are blinded, and tingle in every pore, effects nothing else than to root and confirm the Papist or Schismatic in his error, by indisposing him to listen to the man who talks libellous nonsense, or advocates personal intolerance. The voice of reason is heard above the tumult of passions, and rings upon the hard rock of prejudice ; the voice of the Church calmly and authoritatively testing error by Scripture, and enforcing its interpretation of Scripture by an appeal to an unbroken succession of doctrine, will not be dismissed without a patient hearing ; it may fail to convince, but it will not be rudely repulsed. If a Bishop be unacquainted with the

great body of his Clergy, and know but little of their general style of preaching, its scope and tendency—as we are confident he cannot in modern times—then is it in vain to pray for the application of pastoral advice at the critical season; some one individual Clergyman may be admonished or rebuked after a flagrant and intemperate outburst of eloquent mischief; but the body, as a body, is either paralysed or rampant, pursuing its own course, reckless of Episcopal control, and independent.

WALTER CURLE (Bishop of Bath and Wells, 1629) was most anxious to preserve uniformity in his Diocese, and to keep the clergy in strict obedience to their vows, and in a state of faithful allegiance to the Church. For this purpose he used the machinery which he found accessible and made ready at his hand: he frequently admonished the CHURCHWARDENS of the solemn oath they had taken to be honest in their presentments, and to return faithful answers to the Articles of Inquiry. From them he demanded a strict account of the manner in which divine service was performed in every Parish Church, whether in accordance with the Rubrics and Canons, and in what particular points any deviation or infringement might have been observed.

Such a course could not be objected against by any Clergyman, as though it were a system of espionage and bondage; he is bound to minister in the Church by his own voluntary obligation, according to the

form prescribed in the Book of Common Prayer, and according to "NONE OTHER;" so long, therefore, as he obeys the law he has no one to fear; when he breaks it, he not only violates his engagement, but acts unjustly and dishonestly towards his Parishioners, who have a right to demand that in all clear and undoubted rules, the service be conducted in conformity with the order prescribed in the Book of Common Prayer. Thus it becomes the Churchwardens' bounden duty to present a non-conforming Minister, and the Bishop himself to examine all presentments, and to take steps in the case of delinquents, and not to leave them, like so much waste-paper, in the hands of an officer of his court, who, having spelt through the rustic hieroglyphics, and finding the questions slovenly, but in some way or other answered, troubles neither his Lordship nor himself more upon the subject. Thus this special safeguard for the uniformity of the Church, and for the satisfaction of the Bishop and the Parishioners, is turned into an empty form, a mockery, a delusion.

The Church is not deficient in the means of discipline, if her chief rulers would awaken it into life and action. Every one in the neighbourhood—and in the county, perhaps—knows the character of some unworthy, negligent, indifferent Incumbent, except the Bishop. It is notorious gossip how often the Parson has kept a funeral waiting till deep night-fall, black as the mourners' cloaks, settled upon

Church, landscape, Church-yard, grave, and the group of sorrowing friends, miserably gathered in the drizzling rain about the lych-gate; and still the funeral-bell swings its solemn booming toll over wood and fell, till the rooks have done cawing, and the beasts lowing in the meadows have lain down to slumber; and at last a tottering old man comes out of the parsonage, with a lanthorn glancing along the pathway, and bids the friends of the deceased observe how neatly he has dug the grave, and rolled up the turf to carpet the last resting-place of the dead; and then, shaking his head, gives the word to lift the corpse and to carry it into the Church for the night, for the Parson is staying at a friend's some ten miles off, and has sent word how he hears old Jenny Williams is in a dying state, and so they may keep John Thomas's corpse in the Church until she is dead, and then he will come and bury them both together. This is no fiction; facts are stranger than inventions.

It is notorious gossip, and the world's talk in certain neighbourhoods, how a dying man went out of the world praying and imploring the bystanders to send for the Minister, that he might receive the Communion of the Blessed Lord's body and blood, to be his comfort as he passed through the dark shadow of the valley of death, and to seal his faith before he was summoned to stand before the tribunal of his Judge; but the Minister usually absented

himself from Monday morning till Saturday night ; for the village was small, nor had the Daily Service, nor Litany days, nor Festivals, ever been proclaimed in that little community, under the hill, away from towns and the commerce of men ; and so the disease struck into the vital parts of the victim, under-sapped and stormed the citadel of life, between the time of the Priest's departure and his return for his *Sunday duty*. "Where," cries that little world in the clay country, "where is the Bishop ? Why does not the Bishop see that we are properly cared for in our spiritual necessities ?" "Where," sobbed the poor widow, as she stood by the corpse of her husband under the lych-gate, and found no place "to bury her dead out of her sight"—"where is the Bishop ? Will no one tell him the shameful neglect of his Clergy, the contempt of the dead, the outrage upon the living ?"

A child is born : it lingers on day by day ; can it live till Sunday, when the Parson will arrive ?—Sunday, that day of more than Bramah compressions—the day of marriages, and christenings, and churchings, and funerals, and visitations of the sick, and making out of certificates, and prayers, and sermons, as though the week were a sandy desert, and Sunday the only possible oasis where verdure and refreshing waters might be found—can the child live till Sunday, that it may be "received into Christ's ark," and be shut up in faith and hope ? Message after

message is sent to the residence of the Minister, two long miles away; the answer is, invariably—"He will come;" on Thursday, "He will come;" on Friday, "He will come;" on Saturday, "He will come:" on Sunday he *does* come, but the child died early in the morning unbaptized. "Shame on the Parson; the Bishop ought to be told of it!" So he ought, and of other things besides. He ought to know how the Litany was left out, on a cold, snowy morning, in a green mildewed Church, of which the shutters had not been taken down from week's end to week's end; he ought to know how the clerk *gave out* "there would be no afternoon service, because the Parson was going to dine at the Hall;" and how the Communion was not administered upon Easter Sunday—the only certain day, except Christmas-day, in the whole year for the celebration of the great commemorative rite—because the Curate was a Deacon, and the Incumbent thought a ride of five miles from his pluralist living too great a stretch of self-denial, although he had a Curate there also in full orders; and the risk of catching cold in that damp sunken Church, with its miserable congregation of thirty-five, is no joke; and yet amongst those thirty-five, there were two or three devout souls, who had never from the day of their confirmation missed communicating upon Easter-day, and who sighed, from the bottom of their sad hearts—"What is the use of a Bishop, if the staff and the

waters of our spiritual life are to be thus cut off at the caprice of the Rector, in defiance of the Church's special injunctions?"

The sporting parson, the dancing parson, the port-wine parson, the ale-and-brandy person, are all in the country's mouth, with its broad grin and wink, as much as to say "he does it all without the Bishop's knowing anything about it." Why should a Bishop care to know anything about the proceedings of a parish containing only fifty souls, with no squire in it, off the main road three good miles, and approachable only through deeply rutted lanes, and by crossing a rapid ford? How can he be expected to have a mere surface acquaintance with the "hill country" of his Diocese? Is there a penny post so adventurous as to attempt the passage of that village Rubicon, beyond which lies a wilderness of spiritual destitution? How can "Sir James Graham's Bishop," the accomplished letter-writer, possibly exercise any degree of overseership, where even Colonel Maberly has not dared to form a line of communication? The answer is, there are the CHURCHWARDENS, who, properly instructed, properly questioned, and made to feel their position and their responsibility, are the constituted authorities, by whom the Bishop is to become acquainted with the short-comings of the clergy, in their ministerial acts, and in their lives and conversation. But if the Bishop allows these officers to sink into formal superintendents of repairs, given to

ashler-work, white-washing, and the mending of fences, without demanding and insisting upon the due performance of their higher functions, then we desire to know "*who is to blame?*" We answer, the system of Bishop-making, and the unqualified individual, so made Bishop.

As for imagining that the revival of Deans Rural will amplify the Bishop's visual organs, or offer to him a microscopic view of his Diocese, that is quite a mistake; through these highly necessary and useful officers he will receive valuable information about draining the foundations of the structure, and tiling the roof; he will be conversant with the leaden pipes, the stone tower-staircases, the state of the reading books, vestments, and communion plate of every parish; he will gladly learn, also, of the expulsion of those ancient parochial Tarquins, the donkeys, from their domains, the village churchyards, where, in defiance of beadle and sexton, they cropped the tallest thistles, and trampled upon the decency of the community. But he will not hear of the manner in which the service is performed, nor of any scandal given to the parishioners by eccentric or wrong behaviour, simply because the Dean Rural has his own duty upon his hands every Sunday; and also because such information, if he possessed it, would be clearly beyond his province; nor will the clergy tolerate the character of a "spy" in a brother Minister under any name or pretence; nor would any clergyman

condescend to retail the gossip of a neighbourhood to his Diocesan, or to insinuate charges which he might not have the power to prove.

The CHURCHWARDEN, however, is called upon to deal with the facts daily, weekly, hourly, before his face ; his business is to report that which he sees and hears, to present the real state of ecclesiastical matters as they actually are upon the spot where he is resident, and to explain, if necessary, any obscurity or equivocation in his statements. The inattention and laxity of Bishops have reduced this office to a cipher, in the chief points of jurisdiction for which it was established by the wisdom of our Church. In treating these officers with indifference, as though secondary, and scarcely more than formal functionaries, the safeguard which every Bishop would have enjoyed for the uniformity of service in his Diocese, for the respectability of the Minister, and for the edification of the people, is in a measure tacitly suspended ; and thus while Bishops are slothful, and Churchwardens "dumb dogs," self-will predominates over the Prayer-book, scandals are accumulated, the poison of schism is instilled, and the Church loses her legitimate hold upon the affections of the children whom she has borne and carried in her bosom.

When BISHOP BEDELL arrived to take possession of his united see, Kilmore and Ardagh, about the year 1630, he found his own Episcopal revenue wasted by excessive dilapidation, with scarcely a

decent provision left for the maintenance of a Bishop ; all sacred things were exposed to sale ; his Cathedral of Ardagh was in ruins ; in each Diocese he could muster only seven or eight good, pious, and devoted clergymen, and they, too, Englishmen, who neither understood their people, nor were understood by them. Such was the appalling condition of his Diocese, into which the introduction of a "Drawing-room" or "Schoolmaster Prelate" would have been a ludicrous spectacle, (if anything connected with such a subject can be properly termed ludicrous)—a ludicrous spectacle of imbecility. Bishop Bedell, however, was a man of apostolic mind and energy ; he learned the Irish language himself, and insisted upon the clergy mastering it ; nor would he ordain, nor institute any persons to benefices, who were incompetent, from ignorance of the native language, to be of service to the spiritual wants of the people. He caused translations of the Prayer-book and the Scriptures to be made and circulated ; he converted the native Irish by converting the Priests, with whom he held private conferences and disputations, in a friendly and conciliatory manner. Of the numerous Priests who were converted, one only is said to have relapsed into his former errors. He put an end to unreal titles and non-residence by extinguishing "the vagrant Priests, that went about, as journeymen, plying for work, to the great reproach of the sacred employment." After he had raised the Cathe-

dral of Ardagh from the dust and re-edified it, he resigned the see, to set his clergy an example of abstinence from plurality, and retained Kilmore, although he was quite competent to discharge the duties of both sees, which were contiguous, and of which the united revenue did not exceed a competency.

Once a year he held a synod of his clergy, on the second week in September ; and then, besides canvassing the public affairs of the Diocese, he entered into minute details of the circumstances of the several parishes, advising with the clergy, suggesting, and ordering. His chief anxiety was to bring the clergy together, to make them act together uniformly and with one purpose ; to this end he recommended that once a month the clergy in each Rural Deanery should "meet, and preach by turns, without long prayers or preambles." At his visitations he was most particular, always preaching himself, and administering the Holy Communion ; observing with his own eyes, and carefully examining the state of his Diocese, nor sparing of his instructions to the laity, as well as to the clergy. "He took care to have the public service performed strictly according to the Rubric ; so that a Curate of another parish being employed to read prayers in the Cathedral that added somewhat to the collects, the Bishop observing he did this once or twice, went from his place to the Reader's pew, and took the book out of his

hand, and, in the hearing of the congregation, suspended him for his presumption, and read the rest of the office himself.”

“ He observed the Rubric so nicely, that he would do nothing but according to it ; so that in the reading the Psalms and Anthems he did not observe the common custom of the people reading the verses by turns ; for he read all himself, because the other was not enjoined by the Rubric. As for the placing the Communion-table by the east wall, and the bowing to it, he would never depart from the rule of observing the conformity prescribed by the law ; for he thought that conformity was an *exact* adhering to the Rubric, and that the adding any new rite or ceremony was as much non-conformity as the passing over those that were prescribed ; and he said they were as much non-conformists who added of their own, as they that came short of what was enjoined ; *as he that adds an inch to a measure disowns it for a rule, as much as he that cuts an inch from it.*”

Thus did this Apostolical Prelate reform, and, as it were, re-convert a Diocese, by acting as a Bishop, and by giving life to the Church's system, with strict adherence to her Canons, her Rubrics, and injunctions. And this was the Prelate before whom rebellion quailed in her wildest mood, in whose presence she quenched her torch and sheathed her sword ; who was himself a sanctuary for all the blood-hunted, who were happy enough to reach the precincts of his

dwelling before the pursuers came up with them ; who was proclaimed by rebels as the last Englishman who should be put out of Ireland !

In these days we ask for the same spirit in our Bishops, and we fear not the same results : the holy, self-denying, and truly Episcopal character, which subdued and Evangelised the Irish kerna of the seventeenth century is capable of humanising and Christianising the ignorant and sensual masses of the nineteenth. The flames of an infuriated mob were hurled with frantic and blasphemous delight against the walls of the Episcopal palace at Bristol, but retreated from Kilmore : English Bishops were hooted in the streets at the time of a great social crisis ; the sanctity of the Bishop of Kilmore threw a shield over the persecuted victims of a bloody revolution. The contrast shows *how* popular love and veneration may be acquired, and also *how* they may be lost.

We have seen what were the successful means employed by Bishop Bedell for the conversion of the Irish ; he first learnt the language himself, and then took care that his clergy should know it. We believe the system of Episcopal appointments is the main cause of the defection of the Welsh from the Church. The fact cannot be denied, *Dissent is the National Religion of Wales* ; from North to South, in the Principality, the multitude and capacious dimensions of the various meeting-houses attest it ; their burial-places and marriages are an additional testi-

mony; nor need the heads of Non-Conformity be exalted, or "lift up their horn on high," at the extent of their conquests; for, as we learn from authentic public reports, corroborated by individual experience, in no part of the kingdom is there an equal amount of enthusiasm, combined with an equal amount of gross immorality, fanatical ignorance united to lofty spiritual pretensions.

A negligent clergy let the people depart, it may be pleaded in extenuation; but the answer is, the Bishops are responsible for a neglected clergy. How many Welsh Bishops in the last century could either speak, or understand a word of the language when spoken? We will venture to say, *not three*; others will add, *not two*. They were men chosen by the Sovereign, or the Minister, upon the old pernicious system, either for their connections, their political influence, their scholastic acquirements, or their party services; into whose mouths the ripe and juicy fruits of a *profession* were to fall. What sympathy would such men have with the clergy of that peculiar district; what means of ascertaining the temper and habits of the laity; how could they be truly Bishops in the Apostolical sense of the word, when they used a barbarous tongue to the people, and the people a barbarous tongue to them? Intercourse with the clergy is difficult: the Welshman in his conversation translates his own ideas, which occur to him in Welsh, into English, and so pronounces them; in

the same manner he translates the words of the person addressing him in English, as they fall, and receives them into his mind in a Welsh form. Such a process must inevitably be clumsy, originate mistakes, and prevent the two individuals from comprehending thoroughly each other's meaning. This is the case even now with educated men among the Welsh clergy; and if they complain of it, as a great hindrance to a satisfactory interchange of ideas, how much greater was the evil some sixty years' since, when English was scarcely known as a language among their predecessors?

We repeat, again, the Church in Wales has been betrayed by the system of appointing Bishops; they came, polished gentlemen, scholars, sound divines, into a wild, poetic region, among people quick, ardent, full of impulse, and jealous of foreign interference; they saw a clergy extracted from the dregs of the people, or at most the sons of small farmers, without any education above that of a national school-boy; unrefined, given to ale and tobacco, pig-drivers and sheep-tenders on week-days, and for a few hours on the Sunday transformed into the reader of the Liturgy at a full gallop, with a time-worn discourse of ten minutes, dusky, yellow, well-thumbed, and delivered in the same rapid, inflexible tone from beginning to end. This the Bishops saw, and associated only with a few of the acclimated English clergy, or with the educated Welsh clergyman, sprung from

some old Welsh family, whom the prospect of a handsome income had forced through Jesus College, Oxford, into orders; they looked upon the people as savages, drugged into a sort of religious intoxication by the influence of their language; they treated the clergy as men fitted to herd with their butlers, impracticable, low in their habits, with whom nothing could be done. And thus have they been sitting, Bishop after Bishop, upon the thrones once occupied by British saints; where the pure Church found a shelter and refuge in Alpine fastnesses, and bound herself around the hearts of this very people, what time the Saxon had trampled upon her ruined altars, and half-paganized Rome was advancing to bend the Saxon to her even then budding idolatrous corruptions.

Thus, we say, upon these thrones, watered by the time-honoured streams of the Taff, the Towy, and the Dee, have these Bishops been sitting, "hanging their harps upon the willows in the midst thereof," and not knowing how to sing the song of Zion in "a strange land;" in plainer language, they saw the work was beyond their powers, and so, miserably and hopelessly inefficient, they kept up the succession to the See, attended to their Parliamentary duties, and discharged the routine duties of their profession, while the CHURCH was receding from the eyes and the hearts of the people.

Englishmen, consecrated Welsh Prelates, have

somehow or other traditionally preserved and handed down to their successors, a vehement complaint against the Welsh language, as the main obstacle to all social improvement, and the vehicle of dissent. They wish us to infer how hopeless is the task of benefiting the Welsh, morally and spiritually, so long as they continue to love their mother-tongue. With the eradication of that barbarism they look forward to the approach of a Church Millennium; not before. They feel their eyes to be bandaged, and their hands to be manacled, by the guttural genius of Wales. Deliver them from their gaoler, and they promise you great things; nay, let them only lean against the pillars, give them but a comparative freedom by means of education and Welsh Colleges, and they promise you they will shake down the schismatic Tabernacle upon the heads of its princes and leaders.

Such is the tenor of charges and speeches; notwithstanding, year rolls on after year, schools are built and opened, English is learned, and becomes, not indeed the medium of conversation, but the key to the Sassenach's speech; the meeting-houses are still full, the Churches are still empty. Why? Because the Bishops have not set to work in the right way; they would begin at the wrong end, and so cannot begin at all. Imagine BISHOP BEDELL thrust into a Welsh Diocese; we know how he would attempt to master the difficulty, and by what gentle persuasives he would attract the people back again

into the Church's fold. The measures he pursued in Ireland with success, would scarcely fail in Wales ; we can picture to ourselves the pains he would take to conquer the ll's and the ch's ; we can conjecture with what diligence he would personally visit his clergy, and excite them, by precept and example, to zeal in their sacred calling ; how he would be amongst them as one of them ; equal to them as a Presbyterian, superior as a Bishop ; and would thus refine their manners, inspire them with noble sentiments for God's honour, and recover the affections of the laity through the clergy.

But which of our English Bishops for a century and a half has tried such a plan ? A single Prelate may have made the experiment of learning the Welsh language ; that certainly is one step towards conciliating the Welsh to the name of a Bishop. Many more steps, however, must be taken before they reverence his office, and upon their knees seek his blessing ; a single Prelate may have founded a College for the education of candidates for Orders, but that is not enough, unless the young men, when ordained, be confined to the Welsh Dioceses, and receive from the Bishop himself that principle of single-minded devotion to the great work before them, without which their efforts will be nugatory ; they will only be successive atoms whirled round and round at pleasure, and wretchedly helpless in the whirlpool of Dissent.

The brother of Lord Boyd was consecrated Bishop

OF ARGYLE at the commencement of the seventeenth century. "His Bishopric was poor in point of revenue; his Diocese was overrun with ignorance and barbarity, so that in many places the name of Christ was not known; but he went about that Apostolical work of planting the Gospel, with a particular industry, and almost with equal success. Churches were built and schools endowed everywhere." His piety and his works gained for his name a peculiar veneration, so that even the Scotch seceders confessed—"There are too few of such Bishops; if there were many such we would all be Episcopalians."

It may be remarked here, Burnet gives the Scottish Bishops credit for the practice of the strictest of all the ancient Canons; nor is there an instance, with which we are acquainted, where great success has been attained by a Bishop, in the reformation and administration of his Diocese, without Ecclesiastical discipline, and obedience to the injunctions of the Church. We have heard of Dioceses where Bishops of the so-called Evangelical principles may have presided, and sanctioned a departure from all laws, Canons, and directions, such as sweeping out the Litany; docking the Athanasian Creed; changing the appointed, for more "spiritual" and "improving" lessons; holding prayer-meetings in the vestry, and lectures in the school-rooms; omitting the obnoxious word "regenerated," in the prayer

after baptism ; omitting to pray for the sanctification of the water, even if it were used ; cutting out “in sure and certain hope of the resurrection from the dead,” in the office for Burial ; distributing the elements to a rail-full, instead of singly into the hand of each communicant ; and a thousand other minute and wilful perversions of, and deviations from, the order by law established. In such Dioceses it is the fashion to cry up the BISHOP as a good man, pious, and of infinite service to the cause of true religion ; whereas he is every day faithless to his consecration vows, and is undermining the Church of which he was constituted a pillar.

The laxity of the clergy is only a preparation for dissent ; and the population shifts and floats like a sand-bank in a river—is now at the meeting-house, now at Church ; hangs upon the persuasion of men’s lips, and has no fixed principle. Then comes a shaking crisis : some public question agitates the religious world ; some fantastic sect rises, like an alligator out of the heated mud upon the banks of the Nile, and consumes a hecatomb of victims, lay and clerical ; some doctrinal point, abstruse and metaphysical, buzzes in weak and puzzled brains ; from all these and similar causes schism generates schism, and the real state of the Diocese, fair and inviting upon the surface, is discovered to be rotten and disjointed, when submitted to a narrow investigation.

The 66th Canon has this title :—" *Ministers to confer with recusants.*" It lays down the duty of the minister, if thought fit by the Bishop, to labour diligently with them from time to time, thereby to reclaim them from their errors, and ends with these remarkable words :—"Himself," the Bishop, "also, as his important affairs will permit him, shall use his best endeavour, by instruction, persuasion, and all good means he can devise, to reclaim both them and all other within his Diocese so affected."

We have read of the success with which BISHOP BEDELL prosecuted his labours upon this head. MORTON, BISHOP of Chester, is another eminent instance of similar assiduity, and a like happy result. This Prelate "took all proper pains to reduce and satisfy both the non-conformists and the Popish recusants. Having cited before him such of the clergy as were the chief of the non-conforming party (whereof the principal ring-leader was one Mr. Hynd), he first inquired of them the reason of their non-conformity, which when he understood to be the use of the Surplice, the Cross at Baptism, and the Ring in Marriage, he was content himself to endeavour their satisfaction in a public and solemn conference upon those three points. But their perverseness frustrating his expectation and desires, he published, for the common good, a relation of that conference."
 "He converted from Romanism Lady Cholmondely; Redmaine, a Priest; Thomas Higgons,

a Papist controversialist ; Dr. Herbert Crofts, afterwards Bishop of Hereford ; Mr. T. Swinburne, afterwards D.C.L. of Oxford ; Mr. Hulse, Mr. Matthews, and others."

FORBES, BISHOP of Aberdeen, "threw himself into the front ranks, in the contest with the Covenanters, disputing and arguing with them publicly and privately ; he managed the controversy most ably, and challenged the respect of his adversaries."

We may conclude, therefore, the Canon 66 was not considered by these Prelates to belong to the Bishop of Worcester's museum of Chinese curiosities, stuffed injunctions, and dried Rubrics, but obligatory upon their conscience, and demanding a fulfilment, according to the best of their ability. When a great occasion arises, the Church would see her Bishops in harness, marshalling her sons for the contest, and infusing courage into the faint-hearted ; then, whatever betides, the duty has been done, the conscience has been discharged, and the Church has been vindicated.

In these days we could hardly expect to witness the Archbishop of Canterbury engaging in a private theological duel with Dr. Pye Smith, or the Bishop of London attempting to soften the rigidity of that stiff recusant, Dr. Wiseman ; but, if it were known in any Diocese that a clergyman or layman was meditating a desertion to Rome, or to the Conventicle, we know what the Bishop ought to do,

as a faithful chief Pastor of the Church ; he ought to put himself into communication with those parties immediately ; he ought to leave no stone unturned to convince them of their errors ; and, in the event of all his paternal exertions failing to turn them from the error of their ways, he ought at once to exercise the authority lodged in his hands, and to cast them out from the bosom of the Church, as “ a heathen and a publican,” for “ the warning of others.”

We know not what might have been the particular effect upon individual secessions, had the Bishops pursued the line thus marked out for them by the Church ; but we are certain the general effect would have told better than those heavy charges thundered, like minute-guns, every year about the fall of the leaf, against Tractarians and the strict observance of the Rubric. The Bench seemed panic-stricken, as day after day the name of some fresh “ *Pervert*” gained circulation ; we listened in vain for some signs of activity ; individual Bishops were paralyzed ; the body considered its “ strength was, to sit still.” We asked whether the Bishop had visited the parish, deserted by its false shepherd, to comfort the bereaved flock, to dissipate their fears, and to encourage them for the future ? The answer was, invariably—“ No ; but the Churchwarden had a letter, and the Rural Dean will take charge of the duty !” These things must be spoken out when there is a crisis ; the rottenness of our lamentable system of appoint-

ing Bishops is at once exposed ; your " drawing-room," " political," and " scholastic" Prelates are not the men to step in, and boldly confront a menacing evil in the Church ; the practices and writings, as well as the doings of certain individuals, proclaimed their " tendencies ;" and these " tendencies" were allowed to ripen without check, without one word of admonition from the Bishop, without conference or kindly advice to be prudent, and moderate, until the mind was resolved to make the plunge, and then the plunge was made.

In some instances, where the seceders held important situations, the consternation in the community was alarming ; the unstable were shaken, and ready to follow ; the ignorant were confused, and wished for instruction ; the high-Churchmen began to distrust their principles, and the low-Churchmen to cast longing eyes towards the anti-papal regions of Bethel and Salem ; but on every side might be seen sorrow, dismay, and dark forebodings. Who, at such a calamitous season, should have been first " to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost ?" Who but the Bishop, into whose ears the affectionate appeal, of which these words are a portion, was poured by the Archbishop at the time of his consecration ? And yet was there a single instance where the sad state of the public mind, and the notorious consequences of an important secession,

extorted from any Bishop a single syllable of exhortation, advice, or consolation? Things are allowed to right themselves, and at the end of two or three years a congratulatory sentence may be engrafted upon a charge, to the effect that his Lordship has "viewed with satisfaction the decline of those feelings towards Rome, which severed from our communion many able but mistaken individuals, and which inflicted a wound upon our Church, rankling in the eyes of our adversaries, and to be healed only by patience and the lapse of time." But the people are observant, and will not forget how the vessel—"nudum remigio latus"—was left among the breakers, with wave upon wave dashing over her, deserted by her commander, with a crew struck dumb by the sudden disaster, when nothing but the hand of God, in smoothing the seas and lulling the winds, saved her in her extremity, to ride once more securely in "the haven where she would be."

According to Strype's account, ARCHBISHOP PARKER was a pattern of steadiness, and in very slippery times discovered the benefit of enforcing Church discipline, without bending to that spurious liberalism, which is always vaunting itself in the progress of enlightenment, and proving incontestably the depth of its darkness and ignorance: "He cared not for the cap, tippet, surplice, or wafer-bread, but for the laws so established he esteemed them. He took, indeed, great and indefatigable pains for the preserving the

Church in that state wherein it was constituted at its first reformation, against those innovators who were for pulling down the walls of it by labouring to overthrow its original constitution and government. Though his steadiness created him some ill-wishers, yet he had at length a general reverence and respect from all good men."

GRINDAL, ARCHBISHOP of Canterbury, "did not like that the Puritan ministers, who would not conform themselves to the orders of the Church, should retain their prebends and preferments."

If this dislike were impartially revealed by our Bishops to innovators on both sides of the question, Puritan or Papist, we believe the ministrations of the Church of England would more generally resemble her intentions. If in many Churches there be bowings to the altar, after the ancient practice still retained in St. George's Chapel, Windsor—if some men will persist in making a merit of saying prayers towards the East, and turning their backs upon the congregation, so as to earn the epithet of "mumble-masses" from the scoffers and profane, upon the plea that they cannot satisfy the Rubric in any other way—if others will delight in erecting an Eagle, and reading the lessons from it, or crouch down upon a Litany stool, and think no Litany catholically offered unless it be chaunted after Tallis, or intoned; for which innovation upon the custom of their Parish Church they can justify themselves, and

allege the invariable practice of the Cathedral, the mother Church of the Diocese — if such doings should stir up the bile of a Bishop, and impel him to discountenance by word and letter, in public speeches and in private conversation, by charge and by sermon, such “unauthorised innovations upon the customable practice of our country Churches” — then pray let him tell his clergy, as Ordinary, what is the true interpretation of the Rubric, what the intention of the Church, and let him rebuke the rebellious and punish the refractory.

Having thus far discharged his conscience, let him trim his sails, and take a course upon another tack ; let him inquire whether some of his clergy do not read the Communion Service from the desk, and never approach the altar ; let him ask why there is a drawer under the Communion-table, in which the odds and ends of parish matters are kept—to wit, candle-ends, and blanks for rate-notices, and corks, and pens split up ; let him further interrogate the Clerk, why he presumes the space within the Communion rails to be the most convenient spot for opening the Parson’s umbrella, and putting it out to dry, upon a wet Sunday ; let him demand of the Parson himself why the Holy Communion is administered upon no other Festival, with a proper preface, but upon Easter Sunday only—not even on Christmas-day ; and when it is so administered, why is the wine brought in a black bottle, and placed

upon the table ; let him demand why children are baptized when all the congregation has left the Church, instead of after the second lesson ; why three-fourths of the marriage-service is dispensed with, and the Athanasian Creed never read ; why unauthorised hymns are sung in all parts of the Service, except at the appointed time, after the third collect ; and, lastly, why neither Parson nor people obey that portion of the 18th Canon, which prescribes—“ And likewise, when in time of divine service the LORD JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed ; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the LORD JESUS CHRIST, the true eternal Son of God, is the only Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised ” ?

The Bishop is as much called upon to censure this slovenly neglect in the solemn service of ALMIGHTY God, as to castigate the opposite excess of zeal ; he must be satisfied with nothing more or less than the complete rule, according to Bishop Bedell’s exquisite illustration. We say advisedly, the discredit brought upon the Church by irreverence, and the outward contempt of holy things and holy places, is infinitely more damaging to the cause of religion than the

enthusiastic and, if you please, superstitious innovations of the so-called Tractarian clergy ; both ought to be corrected by Episcopal authority ; but the amount of mischief fostered by the former class far outweighs that by the latter, and, in consequence, the sharp rebukes of the Bishop have been dealt out in an inverse ratio to the evils requiring to be controlled. How little know our professional Bishops of the curious occurrences which take place in country Churches, and how little are they conscious of the responsibility solemnly devolved, upon them and neglected !

One fine spring morning, a grave-looking personage, with an Ecclesiastical shaped hat on his head, and dressed in a long collarless coat, with black breeches and morocco riding-boots, which reached above the knee, and were confined there by a silver buckle, so as to fit tightly to the leg, followed by a servant on horseback, in a sort of purple livery, rode up to a wayside pot-house, and demanded of the landlord, in the vernacular of the country, how far it might be to a certain Church, and in which direction it lay. The landlord, perceiving his guest to be a person of importance, answered that the road led three miles up the mountain, was more easily accessible afoot than on horseback, and he would either go himself, or send a message, upon any business the gentleman might have to transact in that neighbourhood.

“No, my good man,” was the reply ;” unless you can bring the Church down into the valley, you can be of no service to me in that way. I am the Bishop of —, and I want to see your Church ; and if you will act as my guide, I will leave the horses here with my servant, and ascend the mountain in your company.”

They had a stiff walk, you may believe, and the Bishop was glad to unbuckle the top of his riding-boots, at the first halt on the hill-side ; he managed, however, notwithstanding the panting, the puffing, and blowing, caused by his exertions, to learn something about the Church and Church matters in that remote and forlorn neighbourhood. He heard of a large parish, extending over many thousands of acres, in a mountainous district ; of lone farm-houses in solitary glens, made vocal at night by the ceaseless barking of the attentive sheep-dogs ; and of cottages clustering together, just where the torrent bursts down from a wall of rocky crags, and finds its way into a channel deep, smooth, and fringed with weeping ash and alder ; he heard of meetings of Wesleyans and Baptists, in long rooms erected in such places, which were built so as to communicate at one end with a small house, consisting of a sitting-room and bed-room, for the convenience of the travelling preacher, when the snow-storm comes drifting through the gullies of the mountain—when the winter wind is howling, and the rain is descending in

sheets to swell the pride of the torrent into a cataract, with a mantle of the whitest foam, and a voice like thunder ; but he heard of no school for the young, of no moderation, but of much vehemence, in conversions and religious feelings, of high Calvinistic doctrines about reprobation and grace, and of little regard to truth, morality, cleanliness, and decency.

Do the people never go to Church ? Yes, when there is a funeral ; at other times, two or three farmers and their families, who live adjacent to the Church itself ; but none from the distant valleys, none from the nest of cottages ; and here the Bishop and his guide were standing by the ancient structure, built upon a piece of table-land in the belly of the mountain, and elevated a thousand feet above the winding valley below, in which might be seen the white walls of the little ale-house glistening in the sun, and the track of a mountain stream descending from the russet uplands, and marking its course by the verdure scattered about its arrowy path. The Church was low, with massive buttresses protruding from walls of a prodigious thickness ; the tower was square, battlemented, and heavy, with a rusty vane upon it. The Bishop could not see what was the style of the windows, because each one was closed by a shutter from the outside ; but the east window, too large for a shutter, was an early English triplet. The grass in the churchyard grew rank, coarse, and unmown ; the weeds and creepers almost defied the shutters, and seemed in-

clined to run through their crevices into the Church. The door was opened, so were the shutters; a cold chill, and oppressive deadly smell struck the Bishop, as he entered a building much more like a charnel-house than a Church. Three steps downwards and he was in the body of the Church, and up to his shoulders in the graves upon the outside; to such a height had the upturned mould accumulated in the lapse of centuries, against the walls. Green mildew was everywhere—upon the floor, the ceiling, the side-walls, the font, the Communion-table; all was bare, desolate, and comfortless; the new pews, eight in number, tall, and constructed of unstained deal, had a shivering look; the reading-desk was a repository for decayed straw hassocks; the pulpit was adorned with a speckled worm-eaten cushion, and the communion-table with a purple cloth, which had not yet recovered from the sprinklings of a white-washing given to the Church some thirty years before.

As the Bishop, with a melancholy countenance, examined these curiosities of parochial neglect, he was startled by observing, in front of the Communion rails, a small stove, the funnel chimney of which, stretching itself across the chancel, and obtaining support from a pendant chain and hook, disappeared through some fragments of exquisitely painted glass in the east window. The Bishop, perhaps, was not surprised at seeing the stove; but something belonging to it prompted a sharp ejaculation and a question.

A small bar of iron went completely round the stove, at a little distance from its sides, such as he remembered to have seen in a model school laundry, in a similar stove ; and the use for which it there seemed adapted was, to keep the smoothing irons hot, by contact with the red-heated sides of the stove itself. But here he observed the space to be fitted up with four or five long tin funnels, or horns, the use of which he could not possibly divine ; they seemed to be out of all question for the collection of alms, although each one was furnished with a little half-turned handle, which might have given a shade of probability to the conjecture ; but his anxiety for information was soon allayed by the somewhat apologetical explanation of the guide, who, with a face flushed into crimson, thus addressed the Diocesan.

“ It is, as your Lordship says, and nobody can deny it, a dank sort of a place, with an unwholesome smell about it ; and on a rainy Sunday matters are not much mended. Now, as the Parson comes over the hill from his bit of a farm in the vale there, in winter time the Churchwardens thought it might be as well to put a little peat into this old stove, which one of them picked up at a sale, to warm the Church, and dry both parson and people ; but, your Lordship sees, sometimes Parson did not come at all ; and when he did come, then sometimes he had to wait for enough people to make a congregation ; and when Parson and people were both come, there was always

some talk to be had about parish business, and prices, and such-like—not to forget one thing, that the Parson always put it to those who happened to be here, whether they would like a sermon or not, which point was usually settled by considering the time of day and the state of the weather ; so putting all this together, and counting upon the mutual disappointments of Parson and people, it was agreed the old man in the farmhouse across the churchyard, should brew some parish ale, to be paid for out of the rates, and keep a store of tobacco. So your Lordship will understand these *tin-horns* are used for *warming the ale*, while we sit round the fire and smoke our pipes till the Parson comes and joins us, or does not come at all. And here,” he concluded, “to show that I am telling the truth, and nothing else—here,” opening a chest scooped out of the heart of an oak tree, some five hundred years ago, “here are the registers, here’s the communion plate, here’s the tobacco, and here’s the pipes !”

No Bishop had set foot within the doors of that building, consecrated to the service of ALMIGHTY God, since the hour of its dedication on St. John the Baptist’s-day in the year 1260 ; a succession of Parsons—three-parts farmers, one-part divines—had ministered at its altar since the Reformation. They attended more to their woolly sheep than to their spiritual flock ; they were more frequently with a cup of ale in their hands than their Prayer-books. There

were none to visit or to fan the spiritual spark in the bosoms of those warm-hearted children of the mist and torrent ; the yellow-visaged disciple of John Wesley, and the jaundice-eyed Baptist, prowling over the country, entered the deserted fold, and tendered their hireling services to the flock, abandoned by its lawful shepherd ; and then followed coldness, ignorance, blasphemy, desecration, and contempt for holy things and holy places.

The Bishop, as he descends the mountain-side, cannot help feeling that a responsibility rests somewhere—upon the OVERSEERS who preceded him, aye, and upon himself. Whose business was it to administer discipline in the Diocese, and to see that God's honour was not insulted either by Priest or people ? Who can wonder, when such things are done in secret, that the Church is punished openly, and permitted to feel the bitterness of her enemies, pricking like a thorn in her side ? Of what practical use are Bishops in the Church, if they blind their eyes, or cannot see ? As with such melancholy thoughts the Bishop rode slowly away from the public-house, mine host followed him also with his own reflections : “ That is the sort of Bishop—one who sees things with his own eyes, and asks questions with his own mouth, and receives answers with his own ears ; how solemn he looked as he came down the mountain, and how severe he was in the Church ! how sweetly he talked of the account to be given at the last day

by Bishops and Priests, as well as people! there's more in him than in a hundred Wesley's and Bapsies; I'd go twenty miles to hear him preach; he talked to me as if I were his brother, and not with the pride and snappishness of those local Preachers, though he is a real lord, and they are nothing better than hedge-Priest cadgers. I'm not sorry I show'd him the pipes, though it may go against the Parson; but I wouldn't have told him of the old turkey-hen, that used to sit regularly in the pulpit, when the bottom of the chancel-door was broken in, till her eggs were all hatched, for a five-pound note!"

WILLIAM LLOYD, BISHOP of St. Asaph (1680), "would never permit any avocation to supersede the diligent performance of his *Episcopal duties*, although his studies were as various, and he as fond a student as most men."

Lupton says of RIDLEY, BISHOP of London: "He showed the parts of a true Bishop and Shepherd of souls, by his painful *watchings, prayings, and preachings*."

JEWELL, BISHOP of Salisbury, "governed that Diocese with wonderful care and vigilancy; and as he was admirable for his dexterous and pious government of the Church, so was he also renowned far and wide for his learned works and writings."

BISHOP BEVERIDGE (St. Asaph) is praised for "*watching over* both clergy and *laity*, advising, directing, assisting, persuading, and stirring them up

to the discharge of their respective duties zealously towards God and His Church."

These expressions would not be used of Bishops, unless they were deserved; they speak of general report, and embalm the public feeling of the day; nor can one avoid feeling the high standard of duty our Bishops then attained; how little they thought of their calling, as a profession; how they "magnified their office," not for their own self-gratification, but for the cause of their heavenly Master; how much they managed to effect of good and holy discipline in their Dioceses, without the intervention of Sir J. Graham's postal arrangements; on the contrary, how earnestly desirous they were to bring themselves personally in contact with the persons committed to their government, as well as with the causes. Take, for instance, the following account of BISHOP LAKE's treatment of offenders, and observe the lineaments of a Christian Bishop, transparent in every feature; and gather what the effect would be, if, in similar cases, a similar spirit were manifested, in our own times by our own Bishops, so far as the analogy may extend:—

Walton says of him: "He sat usually with his Chancellor in his Consistory, and at least advised, if not assisted, in most sentences for the punishment of such offenders as deserved Church censures. And it may be noted that after a sentence of penance was pronounced, he did very rarely or never allow of any

commutation for the offence, but did usually see the sentence for penance executed; and then as usually preached a sermon of mortification and repentance, and did so apply them to the offenders, that then stood before him, as begot in them a devout contrition, and, at least, resolutions to amend their lives; and having done that, he would take them, though never so poor, to dinner with him, and use them friendly, and dismiss them with his blessing, and persuasions to a virtuous life, and beg them, for their own sakes, to believe him. And his humility, and charity, and all other Christian virtues, were all like this."

The following character is also given of BISHOP JEWELL, upon similar points: "He was most remarkable for his Apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He was a careful overlooker and strict observer, not only of all the flocks, but of all the Pastors of his Diocese; he watched the proceedings of his Chancellor and Archdeacons, his stewards and receivers, so narrowly, that they had no opportunity of being guilty of oppression, injustice, and extortion; nor of being a burden to the people, and a scandal to himself. To prevent these, and the like abuses, for which the Episcopal Courts were often too justly censured, he sat often in the Consistory Court himself."

There is no doubt, the latitudinarian spirit of the age

has extinguished the moral discipline of the Church over the body of the nation ; the sentences of Ecclesiastical Courts, and their proceedings, are treated either with contempt, or construed into acts of injustice and oppression ; the punishment imposed is for the most part admonitory, and the penalty, the costs of the suit ; the sentence to “do penance” is become a mockery and prophanity ; the sheeted culprit, the lighted taper, the recantation, must not be seen or heard in the Parish Church, because the punishment would do more harm to society than the offence ; and, therefore, the scene is enacted in the Vestry. That which was intended to be a solemn exercise of “the authority of the keys” dwindles down into an empty and hurried form. Much better would it be for the Church’s discipline, if our Bishops would hear all cases of immorality and flagrant offences against external decency, in their own persons, sitting in Court ; they might then administer the law in the spirit of charity, and after the example of BISHOP LAKE, as true Fathers in God, punish, and at the same time reclaim, the erring child.

Owing to the disrepute into which Ecclesiastical Courts have fallen, and justly enough from the enormous expenses incurred by suitors, from the protracted nature of the proceedings, and from the inefficiency of the officers connected with them, the result is : the machinery of the Church for discipline

is stiff, antiquated, rusty, and disused. Every schismatic community exercises a control over its members, and imposes conditions of membership, to be observed upon pain of excommunication from its privileges ; even Quakers will cast out a pauper brother ; but although the Church has laid down her order of discipline most emphatically, together with the terms of communion, and the classes of offenders against whom her thunder is to be discharged ; yet such has been the indifference of her highest sons to the respect due to her authority, such the disrepute into which the scales of her justice have fallen, such the disregard of her ordinances, that she is powerless against the most notorious sinners, and her ministers must not refuse the most holy mysteries of religion to those whom they know and believe to be unworthy, for fear of a civil action and a prosecution for libel with damages !

But enough of this. The public voice declaims against Bishops' Courts, and Rome and Geneva enjoy their sneer at a Church claiming Apostolical authority without discipline ; at Bishops invested with spiritual power, yet afraid or knowing not how to exercise it ; and lastly, at a system which pretends to be primitive in its practice, and is yet unable to reach an abuse, or to excommunicate an offender. Still, much might have been done in times past to retrieve the character of Church discipline by the

Bishops themselves ; if, by personal exertion and sanctity, they had retained their place and influence, as Bishops, among the commonalty, then instead of their godly admonitions being despised, we have no doubt there would have been as great resort to their courts for arbitrament of differences, and for the correction of scandals, as there is at present to individual Clergymen upon matters of minor importance. We need no more striking proof of the decline of Episcopal influence, nay, rather of its total disappearance from among the middle and lower classes, than their disinclination to avail themselves of an appeal to the Bishops' jurisdiction, in matters affecting their spiritual interests, and their social welfare. Whoever heard of a weaver resorting to his Bishop for the solution of a case of conscience, when unsatisfied with the arguments and decision of his Parish Priest ? Whoever heard of a country squire submitting a personal and scandalous quarrel to the arbitration of his Bishop, rather than develop unseemly words and actions in a court of law, and perpetuate un-Christian animosities by the exasperations of a successful suit ?

BISHOP SETH WARD "kept a book with the names of all the Incumbents, with their several qualifications, as to conformity or non-conformity, learning or ignorance, peaceable or contentious conversation, orthodox or heretical opinion, good or scandalous lives ; for all which he had framed peculiar marks.

He found, by daily experience, that this stood him in great stead, and did him eminent service."

Bishop Burnet thus describes FORBES, BISHOP of Aberdeen : " He was in all things an apostolical man. He used to go round his Diocese without noise, and but with one servant, that so he might be rightly informed of all matters. When he heard reports of the weakness of any of his clergy, his custom was to go and lodge unknown near their Church, on the Saturday night ; and next day, when the Minister was got into the pulpit, he would come to Church, that so he might observe what his ordinary sermons were, and accordingly he admonished or encouraged them. He took such care of the two colleges of his Diocese that they became quickly distinguished, and managed the controversy with the Covenanters ably He had synods twice a year of his clergy; and before they went upon their other business, he always began with a short discourse, excusing his own infirmities, and charging them that, if they knew or observed any thing in him, they would use all freedom with him, and either come and warn him in secret of secret errors, or if they were public, that they would speak of them there in public ; and, upon that, he withdrew to leave them to the freedom of speech. This condescension of his was never abused, but by one petulant man, to whom all others were very severe for his insolence ; only the Bishop bore it gently, and as became him."

Few Bishops know any thing of the capabilities of their clergy, by personal observation. There is no reason why they should not, at certain seasons, ride to places where they have reason to believe something might be amended, either in the manner of performing the Service, or in the doctrine or delivery of the sermon. A quiet and unexpected interference upon the part of the Diocesan, and private advice, together with directions for the future, would go far in many instances to advance the edification of the parishioners, and oftentimes to crush the seeds of dissatisfaction, before they could take root and germinate. In parishes disorganized by the efforts of a restless layman, or the strange conduct of an eccentric Clergyman, the presence of the Bishop, to see with his own eyes and to ear with his own ears, disarms prejudice, and submits the intemperance of passionate excitement to his controul. We hear of appeals to the Bishop, in the true Graham style—an envelope and a Queen's head; but, after much consumption of ink, they too often end in widening breaches and exaggerating mistakes.

Let the Bishop enter a discordant parish, and he will be the Messenger of Peace; let him visit some one irregular Church, and regularity and uniformity will be established for years in every adjacent Church within a radius of ten miles; let him surprise an inattentive Clergyman in the neglect of his duty, and no parish will complain of neglect for several gene-

rations. But then Bishops have not either the will, or the activity, or the tact, or the knowledge, to undertake and complete these private reforms and special acts of overseership ; such duty is not understood by "*professional*" Bishops, only by Apostolical Bishops ; and of these, one now and then drops upon the Bench by chance, to the astonishment of Sir James Graham, who shrugs his shoulders, winks his eye, and enunciates his aphorism, in the dialect of the Border : " how he thinks there may be too much zeal and meddling in a Bishop, as well as in a cook ; there are dishes which, left to themselves, are, after all, the best eating."

There was a pretty little village, some forty years ago, standing upon a shelving ridge of upland, with its Church built upon a knoll, and the small spire issuing out of a clump of trees, as though it were its constant duty to point to heaven ; and sometimes, when the chimes were pouring their sweet holy music through the dale, on a Sunday morning, you might see a man in a white hat and dark grey coat, white cords and tops, interrupting the harmony of the Sabbath morn with the cracking of his long hunting-whip, and his incessant cheering to a team of three or four horses, tied head and tail in a string, which he was driving home from a fair, that had taken place, some twenty or thirty miles off, the day before. In a quarter of an hour bell drops after bell, and the musical tongue is silent, as one panting, all

heated, and with a red face, casts a surplice over a somewhat dishevelled dress and mud-bespattered boots, and proceeds to rattle through the service, as though he were performing a hunting-mass. It is the same gentleman who was holloaing and cracking his whip, a short time since, in the deep lane below the churchyard, and urging on his newly-purchased horses, to the disparagement of many a village girl's snow-white gown and Sunday apparel.

When a man in Orders so far forgets himself as to drink ale and eat beefsteaks for breakfasts on a Sunday morning, after conveying a string of jaded horses, from sun-rise till almost mid-day, across country, it would not be wonderful should he sometimes forget his Church altogether ; and, indeed, this habit of remissness at length reached the good old Bishop's ears. One Sunday in June, the chimes were jingling, as usual, merrily for Church, when a grave-looking person stood beside the clerk, and looking first at the children trooping up the steps and down again, as though they anticipated a holiday ; and then at a knot of farmers, who, having discussed weather, beasts, and crops, seemed to be about to cross the stile and go home ; at last ventured to remark, he thought the service usually commenced at ten, at this Church ; and now he concluded, from the sun's position in the sky, that it could not be far from eleven. Where was the Minister ?

"Indeed," said the clerk, scratching his head,

"it's hard to say, and more than any man in the parish can safely venture to guess. He may have been at Eastlip fair, and couldn't sell his sheep, and so must drive'em back ; or sold his horse, and so must walk back ; or he may have been drinking with the jockeys, and forgot it's Sunday ; or he may have quarrelled with some dealers, and been beaten till he cannot stir ; or he may have thought it would be wet to-day, and it's fine ; indeed, Sir, any one of these guesses might be true, for I've known them all true in their turn, and so I shall stop the bells, and say there'll be no sarvice to-day, because the parson's not come home."

"But I am a Clergyman," replied the grave-looking personage ; "and if the Churchwardens will consent, I shall be very happy to take the duty ;" and, with these words, he entered the Church, robed himself, and commenced the Service.

When all was over, upon his departure, he gave the clerk a card, and directed him to inform the Incumbent, that the gentleman, whose name was there printed, had presumed to occupy his desk and pulpit in his absence, rather than suffer the assembled parishioners to disperse, without their Common Prayer and word of exhortation. When the delinquent Clergyman returned, he was informed of the circumstance, and carelessly glanced at the card ; but he changed colour, and seemed much disturbed, when the words, "The Bishop of —," his Diocesan,

caught his eye and rivetted his attention. We know not whether more formal proceedings were instituted, or whether the Bishop thought the reprimand, and the way of conveying it, a sufficient cure for the irregularity. In those days, discipline was like an uninterpreted inscription upon an Egyptian needle, meaning something useful and important in the times which it concerned, but enigmatical and unfitted for the present. Priest and Bishop have long since been gathered to their fathers, and are gone to their account; but the chimes of that grey-worn tower have never since that day summoned the parishioners to the House of Prayer, upon a fruitless errand.

The Bishops themselves are in many instances censurable for a want of uniformity in their Dioceses, in consequence of their own neglect or ignorance; by setting an example themselves of inattention to the plainest rubrical injunctions, they have opened the door to others, their inferiors in the ministry, to disobey, alter, or neglect such rules, as they may think, in their own judgment, to be inexpedient for the edification of the people. Thus, in the Order of Confirmation, the Rubric thus appoints: "*Then all of them*" (the persons to be confirmed) "*in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying: Defend, O Lord, this my child [or, this thy servant] with thy heavenly grace AMEN.*"

Now, one would imagine no rule could be more

simple, or intelligible, or less tempting to deviation. The Church directs the Bishop to lay his hand—*one* hand upon the head of each person—*severally*; and, while he performs the action, to accompany it with a certain prayer. The action and the prayer are therefore conterminous; and the Bishop is to say the whole of the prayer, beginning at “*Defend*,” and closing with “AMEN;” for the “AMEN” is not printed in italics, but in the same type with the rest of the prayer; and, to prevent any cavil, there is no licence given to the Bishop, to say “children;” he is only permitted to substitute “person” for “child,” when the individual to be confirmed is an adult.

Let any one of experience cast over in his mind the several different ways in which he has seen this rite performed by our Bishops. One Bishop will place the child’s head between both his hands; another will lay his right hand upon the first child’s head, and his left upon the second, and so on in order; a third Bishop will cross his hands each alternate time, with a hand upon each child’s head, as before; and the nearest approach to the Church’s order will be the case of the fourth Bishop, who lays one hand upon each candidate’s head, severally, but *in silence*.

With respect to the *Prayer*, the time and manner of saying it vary as greatly as the manner of imposition of hands; thus, one Bishop commences with the first pair of candidates; then, dropping sentence

by sentence, as he moves along and shifts his hands from pair to pair, he arrives at the conclusion of the prayer and the fourth pair of candidates at the same time, never once mentioning the word "child or children," but "servants" throughout; another Bishop waits till he has laid his hands upon a pair, or his hand upon each person severally, as many as the Communion rails will contain; and then, standing in the midst with his hands raised, as though above and overshadowing the heads of those kneeling before him, repeats the prayer, omitting the "AMEN," which is taken up by the clergy, and echoed sonorously throughout the Church. It cannot be denied, the effect of such an arrangement is solemn and imposing; but it is not rubrical—it is not an observance of the second Article, which he subscribed more than once before he was consecrated a Bishop, and where he promised to use "the form prescribed" in the Book of Common Prayer, "and NONE OTHER."

There is a good reason why the Bishop should lay *one* hand upon each person severally; there is also a good reason why he should repeat every word of the Prayer over the person to be confirmed; but it is not our purpose to write commentaries upon the Prayer-Book: until the Rubric be altered, the Bishop is bound to fulfil it; or otherwise how can he consistently reprove a Clergyman for administering the elements in the Lord's Supper to a rail-full at a time, without repeating the words to each individual; or

for omitting the Litany, and favouring the people with a long extempore prayer, before sermon, in its stead?

We could almost believe some Bishops do not read the Rubrics, especially those who have had but little or no experience as Parish Priests, or they would be more modest in transgressing them; and we are confirmed in this opinion by an incident which happened at the Consecration of a Church, where the Bishop consecrated the elements in the Communion Service; he laid his hand upon the bread, but not upon *all* the bread, to be consecrated; he took the cup into his hand, but entirely omitted the injunction which directs him to "*lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*" No doubt, in this instance, the elements were *not* consecrated according to the intention of the Church of England; and could that Bishop reprimand any one of his clergy then present, who should presume to omit the prayer at Baptism for the "sanctification of the water to a mystical purpose;" or even to omit the use of water altogether, as some clergy, with fearful temerity, have taken upon themselves to do, arguing the presentation of the child to be sufficient for its reception into the kingdom of God, and the water to be an outward form, which may be omitted, if we believe the spiritual act may be accomplished without it, through the prayer of faith offered at the font by the Sponsors?

Let no one say these are matters of trifling weight,

of mere detail, formal; the Romanist applies the material here discovered to his own purposes, and with the weapon framed from the fragments of our delinquencies he attempts to break down "the carved work of our sanctuary." We know there is one general excuse for the Confirmation negligence—want of time, want of physical strength; three hundred candidates to be confirmed at 10.30 A.M., and four hundred and fifty twelve miles off at 3.45 P.M., and this work to be continued, with occasional intermissions, for a month. Be it remembered, however, it is a month once in three years only, and the Episcopal Confirmation-raid through the Diocese is carried on with astounding rapidity, as though the haste were pressing and there were some malediction lingering behind, if a certain number be not blessed by the Bishop within a given space of time.

But suppose the Bishop were to divide his Diocese into three parts, and bestow the same time upon each tripartite portion as he now does upon the whole; and suppose, instead of collecting the children of some thirty parishes at one point, he were to gather the children of seven or eight circumjacent parishes, according to population and distance, or manage to have not more than one hundred candidates in the same Church, he would then be able to satisfy the Canon, by confirming once in three years throughout all his Diocese; and

the Rubric, by laying his hand severally upon each person, and repeating the prayer in each individual case. How much more would the Bishop know of his clergy and the people; he himself would be seen and known by many who otherwise could perhaps have never seen his person, or received his blessing! How much of sobriety and reverence would the service gain; and how easily might some important particulars in the rite be placed in their true position, which are now either omitted entirely, slurred over, or forgotten!

The Rubric directs:—" *And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*" But Godfathers and Godmothers are not fond of trudging a dozen miles and losing a day's work, besides expenses, to witness the child's confirmation; or if they might have ventured so far, they would possibly find no room in a Church crammed with the young people of all the near and many distant parishes; why, the very clergy themselves can hardly find standing-room in the Chancel to witness the affecting ceremony, as parish marshalled after parish stamps up the aisle, kneels down, is confirmed, rises, and is shouldered by friendly clergy, and Churchwardens with white staves, into the transept back again. The whole thing is managed with military precision and rapidity. "Kneel, give your tickets;" the Bishop's hands sweep over the group of bended heads, the lawn sleeves brush

their faces, the prayer is said, it is over. Before the appointed day there has been much preparation for the rite, much pains expended in catechizing, lecturing, and sermonizing; the feelings of the young people are solemnized, or wrought into enthusiasm, or warmed towards their Mother Church with a deep, holy, filial affection; and then high expectation is dashed by the event; the glowing vision melts away into a common, dull, reality—a Bishop without much dignity of manner or solemnity of voice, with scarcely any apparent distinction of dress from the Parish Minister who reads the prayers, presides in a Church full to suffocation, where all that passes seems to be confused, hurried, and wearisome.

It is useless to deny that the people see and notice such things; they observe upon the neglect of Communion in Cathedral Churches on Sundays, and they ask, What is the use of a Bishop, if he will not execute his office as Visitor, and insist upon a plain and intelligible observance being complied with? When this question was mooted, and smothered by the Bishops, the injury to the Church was more extensive than they imagined, or could possibly know; the Dissenter grasped the occasion, and used it for a fling at a Church puffed up with wealth, but slack in the performance of the conditions upon which the revenues were bestowed upon it. The well-affected acknowledged the case to be indefensible; the true

Churchman was scandalized, and mourned over the indiscretion, the deadness, the perversity of the rulers in Zion.

“There would seem to be,” remarked a gentleman, as we walked away from a Church just consecrated, on a Saint’s day, in the presence of a hundred clergymen, but without the celebration of the Holy Communion—“there would seem to be a sort of shrinking from high, holy, and spiritual festivals, upon the part of our Bishops; they are mere machines, clipping and cutting away, paring down and narrowing, instead of enlarging our public Services by their presence, and adding warmth to the devotions of the people by the fervour of their own. How few people enjoy the privilege of communicating, when the chief Pastor officiates! Perhaps you may say, it is a mere feeling. I grant it; but feeling is intertwined with every fibre of our existence, and will creep into the sun-light if it can; and so I can call it a privilege, and enjoy it. I am aware, also, the Canon says, ‘the Holy Communion shall be administered upon principal feast days, sometimes by the Bishop,’ in the Cathedral Church; but I never was so happy as even to see his Lordship in our Cathedral, although I am a constant daily and Sunday attendant. I am sorry, therefore, all these clergy and laity should go away, perhaps never to meet again in this world, without enjoying the Communion of Saints in its perfection, upon an occasion

so joyful as the inauguration of a New Temple, for the indwelling and outpouring of God's Holy Spirit upon his people.

"It reminds me of a remark I heard made by a mechanic, in St. Paul's Cathedral, at the annual meeting of the Society for the Propagation of the Gospel; a Bishop preached, and there were two other Bishops present, with an amazing concourse of clergy and laity; my humble friend in the fustian jacket looked round and round the stalls, as though he were in search of some person, and disappointed; at last he turned to me, and said—'Where are the Bishops?' I pointed out to him the Prelates who were present, and mentioned their names. 'Is not this,' he rejoined, 'the oldest society in England for the preaching of the Gospel abroad? and is not this the anniversary of its foundation, when the Church of England is supposed publicly to recognise its operations, and to urge its claims upon public support? Now, sir, suppose this were the month of May, which you may feel, even in this Cathedral, where all months seem to enjoy about the same temperature, that it is not; and suppose we were in the largest Wesleyan meeting-house, or Baptist, or Independent, and this day were the anniversary of their pet Mission Societies, I should like to know how the people would stand the absence of their Dr. Buntings, John Angell Jameses, and Weigh-house Binneys? Would they interpret the non-appearance of

their spiritual leaders, as a sort of complimentary support to the society, or not?

“ ‘Suppose, sir, that the Queen and Prince Albert had signified their intention of patronising the old Society by their presence this day, do you believe there would have been one Bishop, now in London, away from his post? would not her Majesty have walked through a lane of lawn sleeves, from the West entrance to the Choir? What are we to think, sir, of Bishops when they neglect a simple duty, which they ought to be glad to perform, if they have a spark of religious zeal in their hearts; which they would perform, ostentatiously enough, if the Queen and Prince Albert were here, but which they cannot perform, from the mere love of principle, from a desire to sanction their own “Society for the Propagation of the Gospel,” and to exalt it with honour in public estimation? Now, sir, I will tell you what made me just walk into this Cathedral to-day: it’s seldom I enter a Cathedral, or a Church either, for the matter of that; for I know what Parsons and Bishops are, well enough — all State humbug and Priestcraft; the Parsons, indeed, are for the people a little, and for themselves a good deal; but the Bishops are all for themselves, and nothing for the people: well, sir, as I was reading in our Sunday newspaper to a brother-chip of mine, I saw it stated, that ——day was fixed for the “anniversary of the Society for the Propagation of the

Gospel in Foreign Parts, and that, after the sermon had been preached before the Society at St. Paul's, by the Bishop of —, the Lord Mayor would entertain the Bishops, and other Ecclesiastical dignitaries, at the Mansion-house, at dinner." At this my butt burst out laughing. "What are you laughing at?" said I. "Why," he answered, "I was laughing because I could not help it, when I thought how few of the Bishops there would be at St. Paul's, and how many at the Mansion-house." "Nonsense!" remarked I; "the Bishops won't go to the Mansion-house, if they are not at St. Paul's; why, they would be ashamed of public opinion, if they should go to dinner, without going to Church; if they should refuse to pray with the Society, and hear the Society preach, but have the impudence to go and dine with the Society. Suppose the Lord Mayor won't go to Church! to be sure he will, and so will all the Bishops who are to dine with him." But I see my fellow-workman is right, so far; there's the Lord Mayor, sure enough; and you have pointed out two Bishops besides the gentleman who has just finished the sermon, of which nobody seems to have heard a word; so I shall just move off to the Mansion-house, and count how many Bishops go to dine with his Lordship.'

"With these words he disappeared in the throng, which now began to move in their seats, and push towards the Choir entrance; and, doubtless, he was

further convinced of the sting in his friend's laugh, and of its truth, for the papers on the following morning gave us a list of about fourteen Prelates, who honoured the Lord Mayor with their company at a magnificent entertainment given at the Mansion-house, upon the occasion of the anniversary of the S. P. G. The Lord Mayor, also, with peculiar felicity of expression, in proposing the main toast of the day, took occasion to congratulate the heads of the Church, upon the advance made by the Church, of late years, into the hearts, sympathies, and affections of the people, which he, as chief magistrate of the metropolis, could neither avoid observing, nor refrain from mentioning."

"The Right Rev. Prelate, to whom was entrusted the office of reply, in expressing his satisfaction at hearing the sentiments which had fallen from the lips of the Lord Mayor, 'could only attribute the extending influence of the Church to the increasing and unwearied discharge of their duties by her ministers, among the fruits of which assiduity he might number the flourishing state of that Society, whose anniversary they were that day celebrating in the Cathedral Church, and at the Mansion-house—a Society supported by all the Bishops and the clergy, and graced by the hospitality of the Lord Mayor of London.'

"If our humble friend, the mechanic, had been there, with the right of reply to the Lord Mayor and

the Bishop, he would have pronounced the speech of the former a delusion, and that of the latter a mistake ; he would have exhibited himself, as a specimen of a class, lost, cold, and dead to the Church ; he would have pointed with his finger to the row of Bishops, on either side the chair, and he would have demanded how many, sitting at that board in the height of its festivity, had discharged their duty towards the CHURCH, and the SOCIETY, on that day ? To imagine that such facts should occur, and not be noticed, is worse than folly ; the rumour circulates not the less widely, because it does not reach the ear of those who are the object of its reprehension ; just as in the most violent hurricane there is oftentimes a single spot untouched, while all around is flattened and destroyed."

The utter indifference of dignitaries to the outward expression of the Church in her Offices, can only be justified by a supposition of total ignorance ; we will not be so uncharitable as to imagine that this apathy flows from a disregard of the public Offices of religion, or that any person of reflection would consider the manner in which Divine Service is performed to be a matter of indifference, as to its outward form and aspect, provided only a moderate share of decorum be seen in the collected demeanour of the worshippers. We cannot imagine Bishops reasoning thus, whatever high and dry divines of the ethical school may think. The devotional powers

and affections of man are not entirely abstract from the common feelings and impulses of his nature. In spiritual worship the souls of the most devoted servants of God will sometimes wander from communion with heaven into earthly reveries ; the ecstatic vision of heaven opened, and the spectacle of angels ascending and descending, to minister unto the saints in their agonies of prayer and supplication, will sometimes be blotted out from the most piercing eye of faith by the intervening shadow of some worldly care or prospective anxiety. The merest incident will throw the mind off its balance, and distract the attention ; a sluggish, monotonous tone of voice, and cold enunciation, or a careless personal behaviour, in the officiating Priest, accompanied by the drowsy responses of a clerk, will easily entrain the thoughts and seduce them from the great work upon which the soul should be watchfully intent ; and thus it happens, at the commencement of the Litany among congregations in Churches so "served," you may hear at first a low suppressed murmur in the responses ; gradually the chill begins to be felt ; the frost sets in ; the same hard, unmeaning, passive voice of the Parson, the same guttural intonation of the clerk ; voice after voice is hushed in the increasing frigidity ; tongue after tongue yields to the intensity of the spiritual cold ; until, eventually, the murmur subsides into a hum, the hum in its turn into a whisper ; the whisper

quietly retreats into odd corners of pews, and buries itself deeply in cushions and hassocks ; at last nothing is heard save the iron duet of Parson and Clerk ; the souls of the congregation have migrated from their bodies ; the bodies may be seen penned within high pews, and bent down in the attitude of worship, but the souls are free, free as air, not mounting towards heaven, but travelling on railways, plunging into ledgers, rehearsing speeches, calculating stock, reviewing politics, selling sheep, buying horses, measuring cloth, arranging dinners, inviting friends, and speculating upon every possible event in earth, air, and water !

But the mind which honestly and fervidly began the Litany might have been retained in a devotional frame until the close—might have been led through all that wonderful variety of emotions suggested by the words—if the tone of the officiating Priest had only responded to them ; if his gesture were becoming the deepest office of humiliation ; if the contrition of his heart were interpreted by his tongue. Then the transitions thus marked could not fail to strike the ears of all, to reach their hearts, and to keep alive the spark of devotion, until a flame, caught from the altar of the Lord, kindles in every bosom, and warms the whole congregation of the faithful.

We were present once at a scene, most painful indeed, but in some respects worth repeating, as illustrative of these and some other remarks before

made. The scene was doubly painful, because it was enacted before a motley assemblage of people—Churchmen, Dissenters, and Infidels: the true Churchman must have retired, grieved at heart, that a solemn ceremony should be stripped of its due solemnity by the absence of anything like a solemn service; the Dissenter would go away denouncing the whole business as a formality, and a piece of State humbug; the Infidel, as Priestcraft and an absurdity.

When an individual has been elected Bishop by the Chapter of a Cathedral, if the See be in the Province of Canterbury, his election is confirmed before the Bishops of that Province, or a commission issued for the purpose, at Bow Church, Cheapside. Upon the occasion we mention, public curiosity was excited; the Church was full to suffocation; galleries, pews (high-backed and tall) were closely packed with a heterogeneous multitude, from the Peer to the Artizan. Just below the reading-desk, a space was barricaded off between it and the Chancel, where a table was placed, at which an Archbishop and three other Bishops, his fellow Commissioners, were sitting; the members of the Ecclesiastical bar in their scarlet robes, and other officers of the court, occupied a position at a short distance from the table. The Prelate, whose confirmation in his dignity was then to be declared, had been ushered into a Lord Mayor's pew; distinguished above all others for the effectual way

in which it buries the persons within its well-like depths, and intercepts sight and hearing from the rest of the congregation by its lofty shrine of carved wood-work.

The congregation seemed to be piled, each upon his neighbour's shoulders, head above head, in the gallery; in the body of the Church, short people stood upon the seats, overtopping the tall people standing beneath them; necks were strained to look round corners; everything had the appearance of a public meeting, rather than of a congregation assembled in the House of God. This is the result of defective architecture and of a defective system; of defective architecture in those Grecian constructions, which, when duly filled with galleries and pews, defy anything approaching to order or reverence in the conduct of Divine Service; of a defective system, which seems to delight in smuggling important ceremonies into existence, as though they were matters of the merest routine, through the usual formalities; and which disdains to enact, in the spirit of the intention, that which it is by law obliged to perform to the letter.

When the Litany is said or sung, the officiating Priest is enjoined to kneel with the rest of the congregation; it was never heard of the most humble form of supplication being said "standing." In some Cathedral Churches, two Priests descend from the choir, and kneeling upon a Litany-stool, set in the

accustomed place, the centre of the Choir, and made very low, chant the Litany.

Before this congregation, and perched in a high reading-desk, beneath which sat the clerk, a Reverend Dignitary stood "bolt upright," and read the Litany in the same tone from the beginning to the close, with no more outward appearance of reverence or feeling, than a commanding officer would display, when called upon to read an order from the Horse Guards at the head of his regiment. This was unfortunate; more unfortunate still, that so many Bishops should be present to lend their silent sanction to an infraction of the Rubric; and to take part in an Ecclesiastical ceremony, in which there was neither dignity, nor reverence, nor devotion.

The Litany ended, the proceedings commenced; but the crowding and confusion, and the low tone of voice in which matters were carried on, prevented a sound from escaping beyond the immediate precincts of the barricaded space. A well-dressed citizen, standing next to us, commenced a conversation, of which the following is the purport:

"Pray, sir, where is the Bishop? who is to be confirmed?"

"There, in that large pew, with the wig on."

"And who are those ministers round the table?"

"They are Bishops."

"What, Bishops without wigs? Why there is no difference between them and the Clergyman, who

read prayers. The Judges wear wigs; don't they, sir? Why do the Bishops leave them off? A Bishop's nothing without his wig. How large and uncouth their heads look!"

"I agree with you; Bishops ought to wear something upon their heads; cap or wig; their dress is incomplete without it; people in authority ought to be conspicuous, the Bishops are not; at a distance their robes are mere surplices. The Judges were wise in retaining an appendage, which gives the appearance of age and authority to the person wearing it; they have not fallen in public esteem because they wear a wig, nor is the badge of their office esteemed an absurdity, by jury, criminal, or audience."

"Is the Bishop of London here, sir?"

"Yes; that is he."

"He is as great a man as the Lord Mayor; is he not?"

"Greater."

"Impossible! They said the Lady Mayoress was to be here; but I don't believe she would come in such a crowd, and noise. Yes, there she is. There must be something going on worth hearing, I'm sure, since she is here. Has the Bishop of London as much money as the Lord Mayor?"

"More, I believe; at least, if the Lord Mayor is allowed ten thousand a year, the Bishop of London has about fourteen."

"That is too much, a great deal; and he has it for his life, while the Lord Mayor only has his for a year. That's a shame! He ought not to be allowed so much."

"Why not? The income of his property belongs as much to the Bishop of London, as the rent of any house you may possess belongs to you. Some noblemen are worth two hundred thousand a year; the Lord Mayor himself is perhaps worth ten or twelve, private property. You may just as well say their income is too large, and deprive them of it, as seek to take away the funds which belong to the See of London, which are not an *allowance* from anybody, and which don't cost the nation a farthing."

"The Bishop of London stripped ——— of his gown; didn't he? What a beautiful preacher he was! when he preached you couldn't get in, the galleries almost groaned with the weight of the people."

"The Bishop suspended him for immorality."

"Well; and I should like to know whether some of those gentlemen in the red gowns there are not immoral too, I'll warrant them. Why doesn't he strip some of them of their gowns?"

"Why, because nothing has ever been laid to their charge, except by yourself. Besides, to prove to you that the Bishop acted with justice, ——— might have appealed in a court of law against the Bishop's sentence; but he did not, because he knew he deserved it."

"Well, all I can say is, no one believes such a beautiful Preacher could be so bad; and everybody knows Bishops can't preach, and are no better than they ought to be. Don't they go to the theatres now?"

"I never saw, nor heard of one being there."

"But I *know* they go to the theatres."

"I don't believe you. The nearest approach to a Bishop in a theatre within my observation was Dr. Parr; he sat in the same box with myself, was dressed in a purple velvet coat, wore his wig, and was in the front row. It was just at the time of Queen Caroline's trial, and he was lustily cheered by the gallery; he went to be applauded."

"They ought to have made him a Bishop; the people saw and knew him; but the men who are made Bishops now-a-days are never seen or heard; they come up to London, and live like lords, and do nothing."

"Excuse me; you know nothing about it. Read your Prayer-book, and you will see there what Bishops are expected to do, and what they promise to do. Your business is to profit by their ministrations, when you have access to them; their's is so to execute their office, as to be accounted faithful in the great day of reckoning."

Our conversation was interrupted by the first audible sounds, since the end of the Litany. Some one made proclamation about something; then the

Prelates rose from their seats, a procession was formed into the Vestry, and a rush was made to the Church-doors by the people to get out.

We have now arrived at a point, where our observations may close, and we may throw the veil over our MIRROR ; not, however, without recapitulating those considerations which induced us to undertake the task, nor without offering some suggestions for the restoration of the people to the maternal embrace of the Church, from which they have been gradually, and at length entirely estranged. As a body of men, the Bench of English Bishops will bear comparison with the *élite* of any Church in the world, for moderation, ability, piety, and good manners. In their private lives they are most exemplary ; as gentlemen, amiable ; as Peers, courteous and polished ; as Bishops, adapted to carry out the system, into which they have been thrown ; but it is the system which is ruining the Church of England, and retarding her great work. Alter the system, and such Bishops as England for the most part has seen a century past are inefficient, incapable, and useless. If you change the system, you must change the stamp of men from which you select your Bishops ; for the great question now, is this : How is the Church to be made to tell upon the masses of the people, as their Evangelizer, and spiritual guide ; how is unity to be promoted, and brotherly love extended ; how are the people to be brought within

the fold, as Christian people, to Christian ordinances, and Christian community?

The people have learned to distrust what they call a STATE-CHURCH, to inveigh against its wealth, its pomp, its worldly associations, its pride, and position, above the heads of the people, for whose benefit it was divinely ordained. Well, then, what is the remedy? Show that such is not its real character, that circumstances may bind it for a time perhaps too closely to the State, and burden its shoulders with too large an acquisition of wealth and lands; but that these political bonds are not perpetual, nor these golden chains adamant in their texture. Cast away your bonds, so far as they are prejudicial to freedom of action; break up the chain and distribute the links of gold, where they will be serviceable to supply a present necessity. You have a mass of people, hundreds of thousands prejudiced against the Church; because they imagine her high offices to be a monopoly for the selfishness of the few, to the disadvantage of the many. Prove this view to be erroneous; let the Bishops descend from their political eminence to a level with the people; let them lean, and repose everything upon their high spiritual OFFICE, nothing upon their temporal elevation. Let them be content with a less revenue, and distribute that diminished revenue in holy and charitable duties; let them be seen among the people, "going about doing good;" let their voices be heard

among the people, "preaching glad tidings;" let them be resident in their Dioceses, close by their Cathedral Churches, and let them be seen "instant in prayer," and a pattern to all men, in all manner of holy conversation; let them be diligent in the work of their Pastoral office, among their clergy, as brethren, and yet as Overseers; let their humility, their patience, their zeal, their earnestness, be evident to the people: and then the people will believe there is something in a Bishop, Apostolical and authoritative, but not till then. Then it will be seen and understood that the Church was divinely appointed for the people, and not the people for the Church; then will it be confessed, that a Bishop's true aristocracy resides in his OFFICE, that he is a servant of God, not a creature of the STATE; that he possesses not only Apostolical descent, but Apostolical spirit, and Apostolical doctrine.

This is the way to begin; you have gone upon a wrong track too long; it is time to change it, if you would win the masses to the love of the Church; and it is worth while to inquire, whether something may not be done immediately to alter the system, and to present the Church under a fresh aspect to the people. For this purpose, the appointment of Bishops must be placed upon a different footing; not perhaps as regards the manner, but as regards the men themselves. Let the Queen's prerogative remain inviolate; but it may be as well, if it were clearly under-

stood by whose advice Her Majesty ought now, under altered circumstances, to make selections for a Bishopric, when a Prime Minister, or at least influential members of the Cabinet, may be of some creed, sect, or party, Christian or infidel, conscientiously and inveterately opposed to the integrity and well-being of the Church. It is time, then, for things to flow into their old channel, and for the personal feelings and judgment of the Sovereign to be consulted in a matter thus weighty; because the Sovereign, at the present time, must be a Protestant, and is the temporal Head of the Anglican Church.

If the Sovereign were thus untrammelled from ministerial influence, the next question to be decided would be, whom she might select as her counsellors to guide her choice. Her predecessors, under such circumstances, thought wisely in summoning to their aid the most eminent Prelates, and the best-disposed, pious, and trustworthy laymen; and when the search was made by this assembly of faithful men for one, who might be qualified for the work of the Church, the public voice not infrequently revealed him; and to this care we owe some of the brightest ornaments among the Bishops of the Anglican Church. But let the same diligence and single-minded desire for the good of the Church be exercised, in some way or other, when the Royal Prerogative is set in motion, and we shall have a class of men upon the Episcopal Bench, very different in tact, motive, and qualifica-

tion, from those who have sat there for the last century or more. They were and are, doubtless, the very persons for the system, by which they were raised to the mitre; for if the mitre be dangled before the clerical body, as a reward for mathematical and classical acquirements; for an extensive range of knowledge in the habits of birds, and the properties of stones; as payment for hard work in election committees, and for the art of writing clever political pamphlets; if the mitre is to be "the shade of the wide-spreading beech tree," under which the successful schoolmaster, or the fortunate tutor, may hope to repose, after many years' toil in the close atmosphere of the school and lecture-room; if the mitre is to fall gracefully upon the brows of younger sons, in token of services rendered to the Minister by their fathers and elder brothers; if the mitre is to be the crown of liberalism and of suspected heterodoxy; if the mitre, in a word, is to be a bauble distinct from the real power, authority, and vital energy required by the CHURCH in her chief rulers—then, let the present system continue; let the same calibre of amiable, clever, easy gentlemen, be invested with its high dignity; but, in the meantime, they are walking in a dream, in a mist and a delusion, to the brink of a precipice; they are reclining upon a bed of flowers, with a volcano heaving beneath them.

The Church cannot stand as a political institution, with the majority of the Welsh estranged from her;

with the masses of the Metropolis, and of the large manufacturing districts, either indifferent to her ministrations, or absorbed into sectarian communities; the Church can only stand, and always will stand *somewhere*, as a divine institution; the real point at issue in the present day is, whether by the rottenness of the system, into which she is plunged, her light may not be extinguished in this country, and removed to other shores; whether she can much longer withstand the assaults of her enemies, with her strength exhausted by incessant and victorious inroads upon her spiritual and temporal authority; while, at the same time, in this crippled state, she has not the national sympathy to fall back upon; she cannot entrench herself within the hearts of the people and feel safe, because she has lost them. Rome, Dissent, latitudinarianism, and infidelity, stand up boldly against her, proclaim her weakness, and are determined upon her desolation.

This truth the Bishops may not believe, nor the Minister of the day, nor the patrons of agricultural livings, nor the Canons of Cathedral Churches, nor Deans, nor quiet Incumbents in small populations and easy circumstances; but *they* know it too well, whose lives have been cast into the black fruitless morass of dense population, and whose energies have been expended upon the middle and lower classes; who have not been content with a glance over the polished mahogany surface of society, but have

examined its texture, its graining, its flaws, and its defects ; these men tremble, while they confess, that here the Church's influence is unknown ; but that hatred of her political aspect, the aspect under which she is here only recognized, envy of her wealth, and jealousy of her dominant position, are elements sullenly gathered into the popular mind, awaiting only for the spark to be applied, for explosion and ruin.

It is the province of the Church to bind the universal family of man together in a bond of charity ; hers is the mission to preserve "all orders and degrees of men" within the just bounds of their calling ; but if she cannot display her pretensions to rule over the hearts and affections of the people, the wild spirit of Democracy will rise and reign, trampling under foot, and confounding all the relations of life ; spurning the gradations of rank, which exist even around God's throne ; and enacting the part of feudalism in the dark ages, by tyrannising over the best feelings of humanity.

The great field of enterprise for the Church is to conquer the people, spiritually, religiously—in no other way ; to vindicate that empire, which is her own, the kingdom of her LORD, in the hearts of men. This conquest we have shown to be impracticable, under the existing system of Bishops ; we have shown, also, under what description of men the objects at which we aim were accomplished for a time, and in certain Dioceses. We ask, are such men to be found

among the Presbyters of the Church *now*? Men devoted to the cause of Christ, and ready to sacrifice themselves for the good of his Church—men of cheerful but holy habits; contented with a little themselves, but bountiful in their charity to others; ready to labour apostolically among the clergy and the laity; instant in prayer; ever watchful; despisers of mere worldly power and pride; but confident in their spiritual authority, as delegated rulers in Christ's household; men of humble dispositions, regarding the souls, not the persons, of others; men careless of temporal ease and comfort, when the path of duty beckons them into sterile regions, where no rose of Sharon, no lily of the valleys, is to be discovered—are such men, thus fitted for the crisis, ready for the work, if a new system, an apostolical system, should be happily adopted by the Government, before the storm breaks over us and the ruin begins? If not, then the Church of England, that pure branch of the Church Catholic, may flourish, as she will, like a green olive-tree in the far West, and in the far East, in Australia, in New Zealand, and Tasmania; but, on her native soil, the wild boar of the field will break down her hedges and devour her grapes; the candlestick will be removed; the star will disappear; the Angel of the Church will fold his wings, and depart from the altar which he has overshadowed for centuries with divine protection!

But we believe the CHURCH, which has sent out

from her ranks Colonial Bishops of primitive zeal and apostolic mould, numbers many others within her pale of the same likelihood. We do not ask our home Bishops to be prepared, with Bishop Selwyn, to wade and swim rapid rivers, to dive into untrodden forests, and to seek the haunts of his flock by compass and by star-light ; neither would we wish to see their dining-tables furnished with exactly the same homely provisions which are placed daily before Bishop Field and his clerical staff ; but we demand from them the same spirit, the same earnestness, the same self-devotion, all springing out of the same motive and object ; namely, to cause the Church, as an instrument in God's hands, to fulfil faithfully its mission towards the people of these realms, in which the Lord has been pleased to plant, to strengthen, and to enrich it.

But, then, the further question arises : granted you place such men over your Dioceses, and no longer appoint your mere "professional" Bishops, how can any single individual, in the twelve or fourteen hours a-day allotted to man's labour, overcome the vast amount of physical and intellectual toil devolving upon an apostolical Bishop ? We admit the overgrowth of certain Dioceses, as of certain parishes, and from the same causes ; we admit the increase of our national population, in the ordinary ratio, for three centuries, without any accession to the number of our Bishops ; we admit, also, that the burden of

legislation has increased, that Societies have sprung into existence, that secular duties are demanded of Bishops, unknown to their office; and that these several reasons may be alleged as pleas for the impossibility of *any* Bishop, whether professional or apostolical, rightly and efficiently discharging his holy office. But who has to answer for the cry which broke out last year, against the contemplated addition of sees, without seats in Parliament attached to their possessors? Who but the Bishops of late generations; they who have so managed the Episcopal office as to make it stink in the nostrils of the people; who have so hidden their light under a bushel, as to make it a matter of doubt with the people whether there were any light at all? The senseless clamour against the creation of Bishops, who were neither to intrude upon the legislature, nor to dip into the pockets of the public, clearly proves that the true notion of a Bishop, as a spiritual ruler for the benefit of Christ's Church, is lost.

If we could imagine a Philosopher uncovering the mind of the nation, as a geologist explores some antediluvian stratum, to discover by their traces what animals existed in primæval times, he would find, amidst spaces left blank by scepticism, or stamped by the luxuriant and gigantic weeds of schism, marks of a Priesthood distinct upon the surface, wandering to and fro, and leaving behind it a sufficiently evident proof of its existence; but, of the

Macrocephalean Bishop, the "ichnos" would be rarely seen ; his shape would be a problem, his being a mystery, his purpose a speculation ; and, unless his fossil bones had been discovered in some cave, undisturbed for ages, mixed with the remains of the State tigers and hyenas of the æra, no man of science would dare to maintain that such a being ever moved, or disturbed, or entered the recesses of the national mind.

Would the Government proposition have been rejected by the pressure from without, if, by practical experience, the people had felt the benefits of Episcopal superintendence ? There is no popular objection to an increase of hospitals or alms-houses ! If, then, we have proper men made Bishops, it is clear we must have the sphere of their labours contracted into moderate dimensions. When Bethnal-green, or Leeds, is peopled with a multitude of souls, not in existence some twenty years ago, in each particular locality, and covered with new streets, the obvious course is to subdivide the parish into districts, to build a Church, with schools and parsonage, in each district, and to appoint an Incumbent. Common sense would apply the same remedy to Dioceses similarly overgrown with men, women, and children, and overrun with tall chimneys and labourers' houses.

The Ecclesiastical Commission admitted a principle, and the legislature affirmed it. We should be sorry to be asked for our opinion upon the honesty

and justice of that principle. Some people have presumed to call it "spoliation;" but the principle is admitted, that the endowments, funds, and revenues, once belonging to particular sees, are to be considered general property for the common use of the Church, and to be distributed as the legislature may direct; just as the receiver melts into one mass, spoons, watches, trinkets, and other valuable articles, before he divides to each appropriator of the booty his own particular share.

Parliament has admitted another principle; that a Bishop must not necessarily be a Peer of the realm. We are not asked to discuss this policy; some people are abused for saying that it is a deadly stroke, levelled against the Peerage, which may in the end even shake the Crown. But, these two principles having been admitted, without chance of withdrawal, we see our way clear for the next step, towards winning the hearts of the people by the example of apostolical Bishops.

We can show an ample provision for a sufficient number of Bishops to superintend the increased and increasing population of England and Wales; as for Ireland, we leave that country out of the question; it stands alone with its suppressed sees, its vast revenues, and disaffected population; other principles are involved, when we come to discuss the Irish Church; its inoperativeness and antagonism to a corrupted faith, which has supplanted primitive

purity of doctrine ; but there the appointment of Bishops, dictated upon the same principles as here, fails to produce a succession of Bedells ; had it been otherwise, in all human probability, the Church of Rome and the Reformed Church might have stood in a very different relative position.

We have to do with the state of affairs in England and Wales. Let us, then, take up "Gilbert's Clergyman's Almanack," and run over the incomes said to belong to each see ; *said to belong*, because, from the Ecclesiastical Commissioners Report, and from other sources of information, we know that the sums annually to be paid over by certain Bishops, upon a fixed scale, according to the estimate of their probable revenues, are far short of the excess yielded by those sees, actually, since the scheme was framed and adopted ; and consequently the official return, which we copy from Gilbert, may be taken to represent about two-thirds of the gross value, which will be deposited in the Ecclesiastical Commissioners' melting pot, in the course of years, as the several occupants of the richer sees are gathered to their fathers.

For instance, the income of the Archbishop of Canterbury, in 1831, was computed to be from that time £17,060 ; it turned out to be £21,000, upon an average of seven years, in 1843. The revenues of the see of York were calculated to produce £10,000 per annum, they actually produced £14,550 ; London £12,204, receipts £14,552, with a prospect of

future increment from buildings and leases, in the course of years, not less than £100,000 per annum ; Durham £17,890, produce £22,992, and so on ; the fact being that, with the exception of the see of Llandaff, which disappointed the calculation of the average by *twenty-four pounds*, the increase in every instance is large, and in some cases enormous. Gilbert's account, therefore, of the actual revenues belonging to the Episcopal sees of England and Wales cannot be said to represent more than two-thirds of the annual returns, which will eventually be at the disposal of the Ecclesiastical Commissioners.

	£
Canterbury	17,000
York	10,000
London	11,700
Durham	8,000
Winchester	10,500
Bangor	4,000
Bath and Wells	5,000
Carlisle	3,000
Chester	3,250
Chichester	4,200
Ely	5,500
Exeter	2,700
Gloucester and Bristol	3,700
Hereford	4,200
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Carried over	92,750

	£
Brought forward	92,750
Lichfield	4,500
Lincoln	4,000
Llandaff	1,000
Manchester	4,200
Norwich	4,465
Oxford	5,000
Peterborough	4,500
Ripon	4,500
Rochester	5,000
Salisbury	5,000
St. Asaph	4,200
St. David's	2,500
Worcester	5,000
Total	£146,615

We have here twenty-seven Bishops, including the two Archbishops, enjoying an income of *one hundred and forty-six thousand pounds*, or an average of £5,400 each per annum.

We at once affirm that an income of £3,500 per annum is sufficient to maintain the dignity and state, the hospitality and charity, of a Bishop, with exceptions in particular cases, provided he reside in his Cathedral town, and be exempt from a protracted residence in the metropolis to discharge Parliamentary duties. Of course this sum will be inadequate to meet the expenses of a Prelate, upon whose

Castle, as at Hartlebury, the Ecclesiastical Commissioners spend seven thousand pounds in repairs, and banish him from his Cathedral city by selling his Palace, and laying out the proceeds in renovating the baronial residence in the country; nor will it suffice for the new Bishop of Manchester, who is to be located away from the smoke and noise of the cotton-mills, as well as from the sight of his Collegiate Church, and to be planted, as a country gentleman, in a country seat, fenced in by shrubberies, high pales, and garden walls, from the impertinent curiosity of spinners and jenny-girls, who might be excused the display of a little anxiety to know what sort of a person a real Bishop, their own Bishop may be, and what positive effect his residence within four miles of them may have upon the spiritual condition of Manchester; doubtless they will call to mind the wonderful agency of electric telegraphs, and believe that their Bishop, either from London or from Alkrington Hall, may beneficially communicate with the clergy and laity over whom he is appointed the spiritual Overseer.

For such men £3,500 would be a straitened income; and yet, with the exception of the Metropolitan of the East Indies, whose allowance is £5,000, there are at least twenty-two Bishops in our Colonies and foreign possessions, whose incomes vary from £1,200 to £3,000; and in England *five*, as we have seen, if Gilbert be correct, under the

mark of £3,500. But be it remembered, in the language of St. Jerome:—"Potentia divitiarum, et paupertatis humilitas, vel sublimiorem, vel inferiorem episcopum non facit; cæterum omnes apostolorum successores sunt." "The power of riches and the lowliness of poverty can neither elevate nor degrade a Bishop, but all are successors of the Apostles." We urge, then, an Apostolical work; the retrenchment of worldly pomp and luxury, for the increase of the Episcopate; and for the class of men whom we suppose under an altered system to be selected, we can answer the £3,500 would be a satisfactory income.

To the £146,615 we add one-third, to represent the real value, we believe, of the Episcopal revenues in England and Wales, and the sum, in round numbers, may be said to be £195,000. If, in the reign of Elizabeth and James, twenty-four Bishops and two Archbishops were not considered to be too many, but rather too few, for the effective spiritual government of England and Wales, no one can argue for a moment, with due respect to the importance of the subject, that the same number of Archbishops, and double the number of Bishops, are required by a population increased beyond that proportion; London and its suburbs would find work enough for three Bishops; *i.e.* London, Southwark, and Westminster; Birmingham and its suburbs, Leeds also, Manchester, and Liverpool, demand their resident

Bishops, if the Church is to plant herself firmly upon the rock of the people's affections. At the same time she cannot afford to lose her representatives in the House of Lords ; nor, so long as Church and State continue united, will the constitution permit their absence from the Legislature. Continue, then, the Bishops of the old sees in the House of Lords, and make a difference in their income to meet their increased expenditure ; but plant your new Bishoprics, according to the exigency of population and acreage, within the limits of the ancient sees, and this will be the state of your funds :—

	£
Two Archbishops, at £8,000 each . .	16,000
Twenty-four Bishops, of the old foundation, at £4,000 each	96,000
Twenty-four Bishops, at £3,500 each.	84,000
	<hr/>
	£196,000

We believe if all the sees in England and Wales were under the controul of a Board, and managed in an economical manner, *two hundred thousand* a year would be below the average product, a sum quite sufficient for maintaining all the Bishops required for the superintendence of the Anglican Church out of her own endowments. If this revenue were bestowed upon Apostolical men ; if we could see them this year taking possession of their sees, and

labouring with single-mindedness in their Lord's vineyard, in simplicity of life—ever bearing in mind Hooker's declaration, that "possessions, lands, and livings spiritual, the wealth of the clergy, the goods of the Church, are in such sort the Lord's own, that man can challenge no propriety in them"—as good stewards, holding all their possessions in trust, to be expended upon Christ's body, like Mary's box of ointment of spikenard, very precious; if we could see such men, honouring God daily in their Cathedrals, and not disdaining the society of the humble among his people, but discharging their high pastoral office among all ranks, being "all things to all men;" if we could see them exercising a primitive hospitality, unostentatious but liberal; if we could hear them eloquently "holding forth the word of life," in every part of their Diocese; meek, humble, gentle, but "strong in the Lord and in the power of his might;" then, we may conceive, the vulgar notion of a Bishop would be supplanted by the real one; then the common people would understand the dignity and utility of his Office; then would the laity begin to appreciate the true meaning of a FATHER IN GOD; and the clergy, following the bright examples proposed for their imitation, and urged by a zeal ever before their eyes, and energetically at work even in their very parishes, would be stirred up to increased watchfulness and exertion; the Church of England would be fulfilling her mission, although it be true,

that "the lot falleth into the lap, but the disposing of it is of the Lord."

If, however, the present system is to be pursued upon the false assumption that a Bishop, without State-rank and abundant wealth, is shorn of his due influence, and incapable of authoritative power in the Church; if the chasm is still to yawn between Bishops and clergy, and the gulph still to be widened and deepened between Bishops and people; if the broad path to the Episcopal throne is still to be strewn with academic honours, political services, the accidents of birth, and dogmatic principles; if self-satisfied pride, luxury and scholastic ease are to be its cushions; if it is to be withdrawn from the holy recesses of the Choir, and buried in a country seat, then the days of the Church of England are numbered as an institution, then will she be overthrown by the upheaving of popular opinion; her system will be dashed to atoms, while the divine principle within her framework will alone survive, as the soul when the body itself is crushed.

The unexampled exertions of her clergy for the last twenty years have failed to propitiate the popular affections; still the masses refuse their ministrations, although Church rises after Church, and school upon school. There has always been a something absent, as it were, from the crown of the work; the system of EPISCOPACY, as engraven upon the popular mind, insinuated distrust, and indisposed to

sympathy. If the strength of the Church has increased ten-fold, the strength of her enemies has gathered fifty-fold ; nothing is left but to display the Church in her natural form before the people ; seeking not her own, but the souls of men ; Bishop, Priest, and Deacon, co-operating, each in his particular sphere, and labouring, as the Apostles of old and their fellow-workmen laboured, not for revenues and princely incomes, not for ease and learned leisure, not in a "profession," but in a "vocation ;" denying themselves, counting all things but lost for Christ's sake ; and careful only for one thing—to lead souls to heaven.

If this be not done, and speedily too, livings, canonries, prebendal stalls, deaneries, and Bishoprics, will be swept away in the gust of that democratic passion which the Gospel alone can moderate and subdue ; then will the Church arise disencumbered of her wealth and worldly appanages, Saul's armour, to fight against the world in the simplicity of her spiritual wisdom, with the five smooth stones taken out of the brook. Then, and whenever she retraces her steps, and resorts in all her members to Apostolical discipline and practice, she will establish a kingdom in the hearts of men, which can never be moved : and while material kingdoms are dissolved around her, she will stand because she alone is founded upon a Rock.

. A passage, quoted in a newspaper, as a portion of the Charge delivered, in the autumn of 1847, by the pious BISHOP OF RIPON, has been pointed out to us as a singular confirmation of the views we have attempted to maintain upon the duties of the English Episcopacy. Coming from such a quarter, and with such authority, we add it as a postscript, with no ordinary feelings of gratification and thankfulness ; when such sentiments issue from the mouth of a Bishop, we may be sure the time for their actual fulfilment is not far distant.

“ If, indeed, the Church expects her Bishops to act merely as the censors and correctors of their clergy, and to discharge a certain round of prescribed official duties, which may be measured by the public eye, and are patent to universal observation, it might perhaps be questioned whether their members were not commensurate with their functions ; and yet, in the matter of confirmations alone, it were much to be desired (according to my own impression, at least) that they could be more frequent, and that the numbers assembled, which have been already lessened by the division of districts, might be still more reduced by further subdivision, were not this incompatible with the pressure of other obligations. But if the Episcopate is to be regarded by our people generally not merely as a name, but as a living reality, a vital energising principle—if

our Bishops are to identify themselves with their clergy and their people, to throw their hearts and minds into their Dioceses, to be known among their flocks as St. Paul was among his, to be the friends, the fathers, and the counsellors of their clergy, advising them in their difficulties, arbitrating in differences, peace-makers where their influence can avail, resolving cases of conscience when propounded, forwarding by their counsel every good work and labour of love—if they are to be able to judge with their own eyes as to the practical working of each clergyman in his parish, to strengthen their hands in their hours of trial and perplexity, to encourage the timid and arouse the luke-warm, to let each congregation hear from time to time from their own lips the words of eternal truth, and the poor parents of every parish see that, besides their own appointed minister, there is the chief Pastor of the Diocese, who cares for the souls of their children, and is furthering plans for their spiritual benefit—if, I say, these weighty charges really press upon a Bishop, I know not who can be sufficient for these things, according to the present constitution of our Dioceses. To say that I am myself unequal to such a burthen, would avail but little in the argument; for I can well anticipate the ready reply; but I do conscientiously believe that the exertion of body and mind which a full response to all those demands, in addition to his ordinary official duties, must re-

quire, would be far beyond the usual average of physical strength and mental ability.

“Nor is the picture which I have here attempted to draw, the creature merely of my own imagination: such is the portrait presented to us by historians and biographers of those great and good men, who, in times when the numbers of their flocks admitted of it, have best adorned that high office by the holiness of their lives and the abundance of their labours, and whose praise is in all the Churches. Such is the view taken of a Bishop's duties by the framers of our services, and such are the obligations imposed upon us by our vows of consecration. Therein we promised to instruct the people committed to our charge out of the Holy Scriptures, teaching and exhorting with wholesome doctrine, as well as to maintain and set forward, as much as shall lie in us, quietness, love, and peace among all men. Therein prayer was offered for us, that we might be evermore ready to spread abroad the Gospel of our Lord Jesus Christ, the glad tidings of reconciliation with God. Therein were we charged to hold up the weak, to heal the sick, to bind up the broken, to bring again the outcasts, and to seek the lost. Therein were we warned by the injunction of St. Paul, that we should be ‘apt to teach,’ and by his example that we should ‘feed the Church of God, which he has purchased with his blood.’ We were reminded how St. Paul taught publicly, and from house to house, and ceased

not to warn every one, night and day, with tears, and how he was willing to part with life itself, if he could but finish with joy that ministry which he had received of the Lord Jesus—the ministry of the Gospel of the grace of God.

“But, passing from the service of consecration itself, we cannot glance at the Epistles of St. Paul without observing how fully these lineaments are filled up, in all their practical detail, in the course of his general oversight over the whole of his flock. From them we learn his deep sympathy with his people in all their trials, either from within or from without. ‘Who is weak,’ says he, ‘and I am not weak? who is offended, and I burn not?’ He tells them that, though absent from the body, he was present in the spirit, being comforted in their comfort, his joy being the joy of them all; how his people were in his heart, to live and die with them, to spend and be spent for them; how he exhorted and comforted them, as a father does his children; was gentle among them, even as a nurse cherisheth her children; being affectionately desirous of them, and willing to impart to them not the Gospel of God only, but his own soul also, because they were so dear to him.”

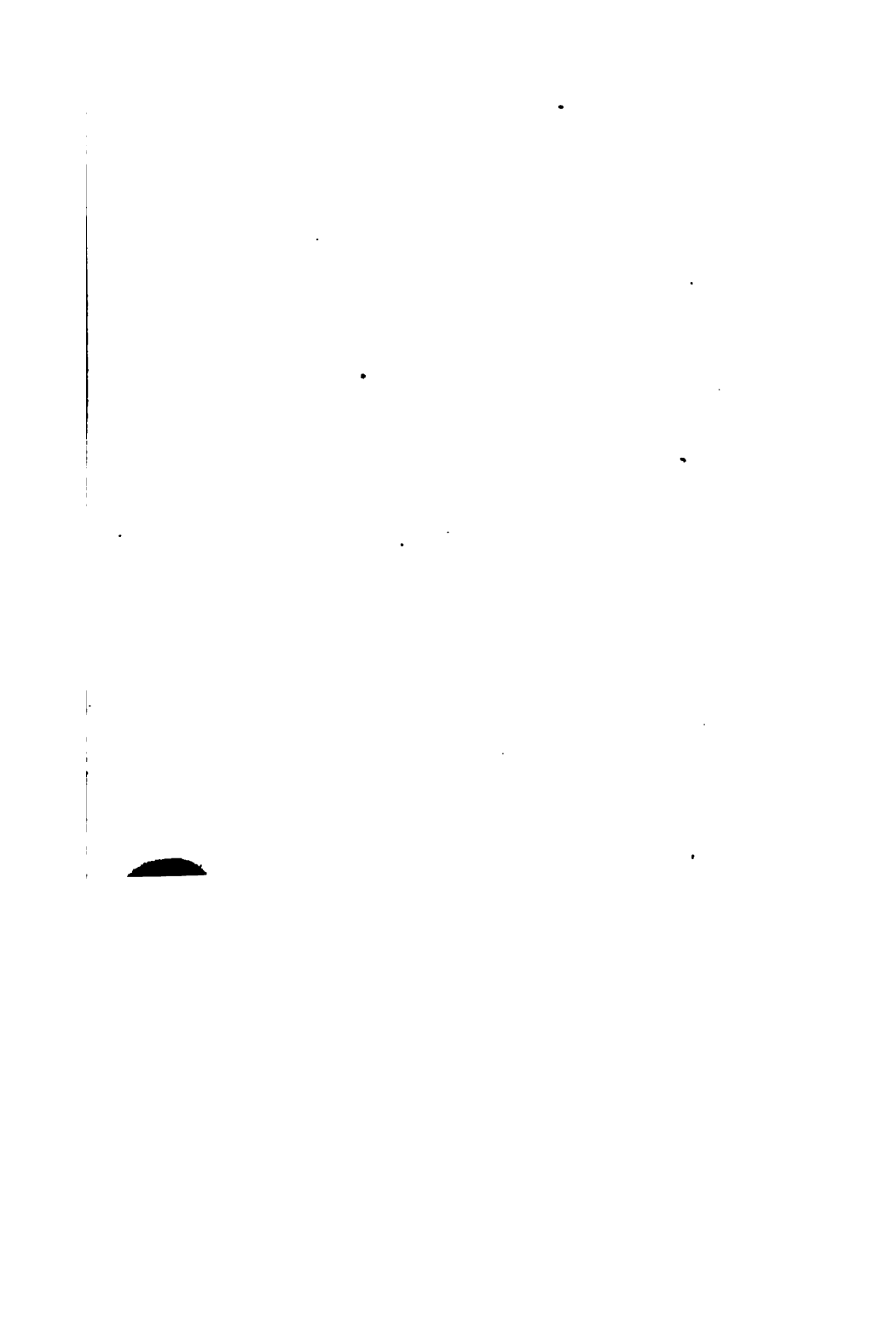
1. The first part of the document is a list of names and addresses of the members of the committee.

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3. The third part of the document is a list of names and addresses of the members of the committee.

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